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SERMONS OF
REV. R.G. PEARSON

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THE GREAT EVANGELIST.

SERMONS

OF

REV. R. G. PEARSON,

DELIVERED IN CENTENARY M. E. CHURCH,

WINSTON, N. C.

During one of the Greatest Religious Revivals in the History of North Carolina.

SEPTEMBER 16 TO OCTOBER 4, 1888.

REPORTED AND COMPILED BY

MAXWELL GORMAN.

P 18030

LANIER'S STEAM PRINT, WINSTON, N. C.

1888.

Great Calvary.
Question = How to
escape affliction
Answer = How to escape
It = Great Comforter
among the people =

It is known that Mr.
has had interview with
God - further a remedy
is provided - Sins.

After awhile I'll
make it known.

Two things to remember

1. Blood must be
shed. A lamb to
be slain. The kind
of lamb is specified:
Not an ox - hog - lamb.
A lamb.

2. The blood must
be applied. Few drops
must do. Blood
shed - & applied.

The importance of the
application. The sight
of a little girl.

The certainty of the
remedy.

The sun is getting low,
& the fatal winter
comes. A doubtful
man is going around
among the neighbors
asking what =

Assurance
have you that the
blood will protect
you = The promise
of God = My pledge
the agreement. The
WORD of God. God
says = Illustration =
The lamb or says
so = The word
of God is unfeigned.
The power in man
words = Decree
of the Supreme
for a rest of a
liver.

President Lincoln
giving you our \$200
River expenses
\$200,000,000 -
The death - angel we
under his control
if God = What
God says to the
President - Wise men
and

Self Moral man - Case
Smith sees Jones' God - Agrees to pay
Money hereafter = Cutthroat - a man
He will be lost. Only one can
pay for you = Only one can
cleanse the heart. You -
further on a Tyngled.

INTRODUCTORY.

In response to numerous requests from those who heard the sermons of Mr. Pearson, and desire to preserve them in a compact form, a limited edition of this pamphlet has been published.

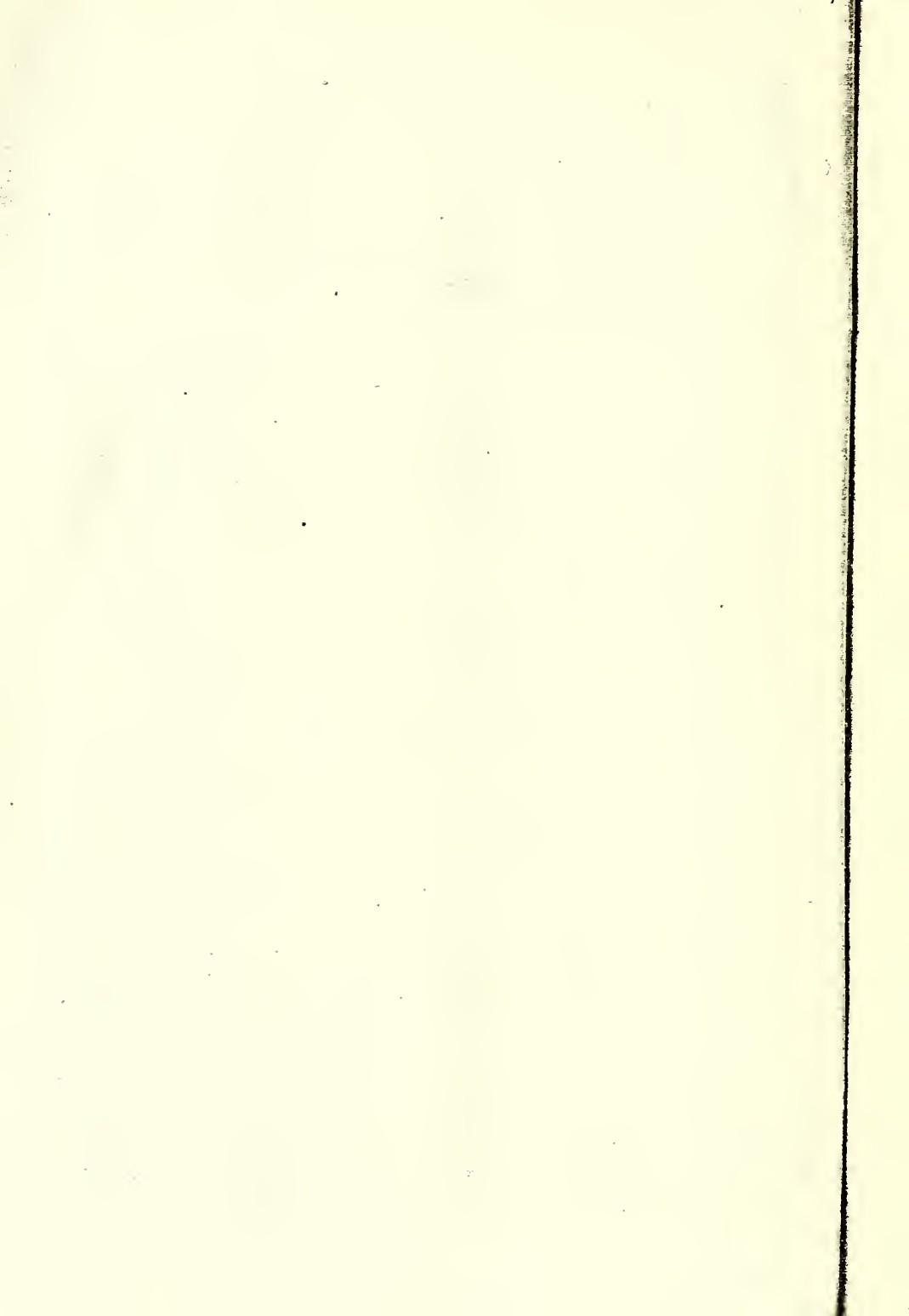
It contains all the sermons reported by me for the TWIN CITY DAILY, with additions to several of them, and those to Business Men and the Young Men, which have not been printed in any form heretofore.

The reader will understand that these are not *verbatim* reports, but faithful, extended outlines, and are essentially correct in every particular.

MAXWELL GORMAN.

Winston, N. C., October, 1888.

"He that heareth my words and
believeth on me hath everlasting life."
The jailer -
had enriched with interest
the conflicting between the engine
& Capt.
Hans is substance of things
hoped for. B100 green backer.
The ^{the} English man in Cuba
protected by the fog of two masters.
Some very big both ^{the} engine and front
parts crowding the sea.



THE GREAT EVANGELIST.

His Arrival in Winston---A Sketch of his Life, and
an Outline of his Opening Sermons.

REV. R. G. PEARSON arrived in Winston Saturday, Sept. 15th, 1888, and on Sunday night, Sept. 16th, began a series of meetings in that handsome and commodious House of God, the Centenary Methodist Episcopal Church, which continued with daily increasing interest for nearly three weeks.

Many souls were converted, and thousands of professing Christians had their faith materially strengthened by the burning words of this admirable man of God.

Mr. Pearson was born in Starkville, Mississippi, and is therefore a Southern man by birth, and one in principle. He received a full collegiate education at the Cooper Institute, of Mississippi, and from there he went to the Cumberland University at Lebanon, Tennessee, where he graduated in the theological department in 1876. He then returned to Mississippi, and as his first pastorate took charge of the Cumberland Presbyterian Church at Tupelo, in that State. He retained the pastorate of this Church for two years, and during that time erected a handsome Church edifice, and added many to his congregation.

He was then called as pastor to the Cumberland Presbyterian Church at Columbia, Tenn., and during a period of two years that he remained there he held a number of revivals, at which many were converted.

He was called to the Cumberland Presbyterian Church of Nashville, Tennessee, as assistant pastor to the Rev. A. J. Baird, with the understanding that one-half of his time should be devoted to evangelistic work. After one year of harmonious and satisfactory service in this capacity, Mr. Pearson decided to devote himself to evangelistic work entirely, and for the past six years has devoted himself constantly to that work. At first his meetings were "denominational," but his labors were so blessed that he received repeated invitations from churches of all denominations to hold "union" meetings, which induced him to

conduct "non-denominational" meetings. During the time he has been engaged in this work he has labored in the following States:— Tennessee, Kentucky, Indiana, Illinois, Missouri, Colorado, Texas, Mississippi and Alabama, and in the Cities of Nashville, Evansville, St. Louis, Dallas, Memphis and Vicksburg.

In 1878 Mr. Pearson married Miss Bowen of Oxford, Mississippi, who was then a teacher in the Union Female College, from which institution she had previously graduated. Since her marriage she has been a faithful and efficient helpmeet to Mr. Pearson, aiding him in his great work in a quiet, womanly, but effective manner that has gained her the love and admiration of all who know her.

His manner of preaching is entirely free from all the claptrap and trickery frequently resorted to by evangelists. He preaches the gospel in a plain but forcible and eloquent style, as all who have attended his meetings can testify, and he seems to imbue his hearers with a portion of his own great earnestness in the work he is doing.

Three years since he was offered the pastorate of Cumberland Presbyterian Church of Louisville, Kentucky, but being deeply impressed with the conviction that he was called of God to do the work of an evangelist, he declined the offer.

While he is a Cumberland Presbyterian himself, and believes in maintaining Church organization, he feels that his work is that of a "general evangelist," and he wishes those who may be converted through his instrumentality to join any Church that their consciences dictate.

During the past twelve months Mr. Pearson has held meetings at Statesville, Salisbury, Raleigh, Newbern, Wilmington and Asheville, all of which have resulted in great good.

The noted evangelist (who, by the way, is now a North Carolinian, being a citizen of Asheville) is a slender, delicate-looking man, with an effeminate voice, and appears to be about thirty-seven years of age. There is nothing about his appearance to indicate power or strength, but intellectually he possesses both of these in an eminent degree, as an audience soon perceives.

HIS FIRST SERMONS.

Over two thousand people were packed into the Church and Sunday School annex when Mr. Pearson arose to preach his first sermon.

He took his text from Gallations, 6th chap. and 7th verse: "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap."

He divided his subject into four divisions, and by illustrations and terse language expounded the great truths of His word in a most effective way. Mr. Pearson is not a great orator, but he has the knack of seizing right hold of an audience and commanding its earnest attention from the moment he begins to talk until the last syllable is uttered. He proved by scriptural quotations, and by modern illustrations, that like begets like; that "whatsoever a man soweth *that* shall he also reap."

Mr. Pearson preached on Monday night, Sept. 17th, to another immense congregation of people. His subject was "Faith and Works," which he divided into three propositions: How is a man justified in the sight of God? How is a man justified in the sight of men? The relation between faith and works.

Mr. Pearson held that a man is justified in the sight of God by faith, and by faith alone; that he must have a full and abiding faith in God, through our Lord and Savior, Jesus Christ, and that a mere assent to the correctness of the scriptures is not belief.

Man is justified in the sight of men by his works. An alleged Christian may be a member of the Church; he may say that he believes it is wrong to cheat his neighbor, to play cards for money, to drink whiskey, &c., but if he believes this, and then goes to work and cheats his neighbor, plays cards for money, and drinks whiskey, he is not a child of God. He must practice what he believes. "By their works shall ye know them."

Faith and works go hand in hand. A man who has the right kind of faith will do good works; and the man who, in his daily life, "goes about doing good," is apt to have more or less faith in him.

Mr. Pearson handled his subject in a masterly manner, and at the conclusion of the services many accepted the invitation to pass into the enquiry room.

* * * * *

Up to this time it had not occurred to me to attempt any extended

reports in our daily paper, the space at our command being limited; but the interest so increased that I concluded to devote more space to our notices of these meetings. However, I took no notes until the following Monday night, and the first four sermons, of which a synopsis is given, are briefed entirely from memory, and of course are not perfect. The remaining ones are reported from abbreviated long-hand notes, and are essentially correct in every particular.

THERE MUST BE BLOOD.

Rev. R. G. Pearson preached again Wednesday night, Sept. 19th, to a congregation of about two thousand people. He took his text from the 12th chapter of Exodus: "And when I see the blood I will pass over you." As usual, Mr. Pearson secured the earnest attention of his audience from the beginning and held it throughout the evening.

There were three facts that he wanted to impress upon his hearers: There must be blood; it must be *shed* blood; it must be *applied* blood. Here it was the blood of the paschal lamb, his shed blood, that was to be applied to the door-post. Just why it should be applied to the door post, instead of on the wall, or on the roof, is none of our business. God said apply it to the *door post*, and that is sufficient.

"There is one thing, and one thing only, that will cleanse the soul from sin, and that is the atoning blood of our Lord and Savior, Jesus Christ.

"A man who has lived in sin may reform, lie may turn over a new leaf, and lead in the future a strictly moral and upright life. But that does not wipe out the transgressions of the past.

"Here is a man, his name is Smith. He has been buying goods for ten years from Jones, the grocery merchant, and he has been behind in his accounts all along. Well, he reforms, and resolves to pay his debts more punctually in the future. He goes to Jones and says: 'Jones, I've been trading with you a long time, and I know I am in debt to you; but, Jones, I've resolved to hereafter pay cash for what I get.' What will Jones say? He will say something like this: 'Well, Smith, I am glad to hear it, and I hope you'll stick to it; but, Smith, how about the money you already owe me? How about the groceries you ate up ten years ago, Smith?'

"If Smith is a truly reformed man he will wipe out that debt as soon as he is able to do so.

"And every reformed sinner has a debt to wipe out, and there is only one way to wipe it out.

"You may be earnest and sincere about your intentions for the future; you may join a Church and be baptized, either by sprinkling or pouring or immersion; you may go up to the altar and partake of the sacrament—but that of itself is not going to carry you to heaven.

"‘Ye must be born again.’ You must truly and earnestly repent of your past transgressions. There is not enough water in the Atlantic ocean to wash away your sins. It must be *blood!* It must be *shed blood*; it must be *applied blood*—the atoning blood of our Lord and Savior, Jesus Christ!

"Christ's blood was shed for you. Have you applied it? *Where* did you apply it. Ah, dying men, some of you have that blood *under your feet* to-night, and you are stamping upon it!"

Mr. Pearson preached one hour, and then the usual enquiry meeting was held. A great many remained to talk with Mr. Pearson and the pastors present, and a number of conversions are reported, while there is hardly a Christian who has heard this wonderfully gifted man whose Christian faith has not been materially strengthened. This was only his fourth sermon, but he had already made an impress upon these towns and this people such as no minister who has preceded him ever succeeded in doing.

WHAT IS YOUR SOUL WORTH, DYING MAN?

Rev. R. G. Pearson preached again on the night of Sept. 20th, to an immense congregation of people. His subject was, "What shall it profit a man if he gain the whole world and lose his own soul."

As is his habit, Mr. Pearson divided his subject under different heads, and then dissected it in a clear and masterly manner. His power of analysis is his strongest point.

"What is your soul worth? A man comes to you and asks: What will you take for one of your eyes? Will you sell it? No, it is not in the market. What will you take for your right arm? Why, you will not sell it at any price.

"Well, if your poor mortal body, which in a few years will be eaten by the worms and return to its native dust—if this mortal part of you is so valuable, how much more priceless ought your immortal soul to be. It is indeed valuable. It is worth the blood of Jesus Christ, who so freely shed it for your soul's salvation. It is worth the *life* of Christ who died to save *you*!"

"And yet there are men within the sound of my voice who are *bartering* away their souls to the devil in yonder grog shop, in that gambling hell, and in all these dens of iniquity! Selling your immortal soul to the devil for a mess of pottage, when you will not barter your right arm at any price.

"Can you lose your soul? You can! Skeptics say differently. But we are not here to discuss the views of skeptics. *God says* you *can* lose it, and what *God says* is *so!* The Bible does not lie. Indeed, your soul is already lost, unless you repent and are forgiven. Man is born with the elements of sin in him. That is why it is so hard to do right in all respects.

"Ye are condemned already. You may have been a very moral man all your life. You may never have done anything very wrong, and yet if you are living to-night without having accepted Jesus as your Savior, without a true and abiding belief in the Bible, you are traveling the road that leads to hell, and nowhere else.

"You haven't got to do anything to get into hell. You are condemned already, and you will get there without any additional efforts on your part, unless you accept the teachings of the Bible and accept Christ as your Savior.

"The only difference between you and the man who died in his sins is this: Both of you are condemned. Judgment has been executed on the dead man, and he is beyond redemption, while you stand a chance of being pardoned. And it all rests with you.

"How can we lose our soul? Well, in an infinite variety of ways, and one of the most common is by neglect.

"My friends, Winston is one of the most moral, temperate communities I ever visited. But let me say to you: The business men of this town are going to hell wrapped in the shroud of their business! They are thinking more about their business than they are thinking about their souls. God grant that they may give more serious thought to their eternal welfare!"

"What is it that is lost?" Under this head Mr. Pearson depicted the delights of heaven and the torments of the damned.

"Suppose you die an unforgiven sinner, and you look up out of hell and are given a view of heaven. And there in that Elysium you see your sainted mother—she who taught you how to pray, 'Now I lay me down to sleep, I pray the Lord my soul to keep'—and then the vision vanishes and you are condemned to the torments of hell forever and forever, world without end. Never to see that mother's face again, never to hear her voice throughout all the ages of eternity. Oh, dying man, are you going to stand condemned to such a fate as that by your own obstinate, sinful refusal to ask God's forgiveness?"

Mr. Pearson concluded his sermon by asking and answering the question: "Can souls be saved here to-night?"

"Now is the accepted time. Seek Him while He may be found; call ye upon Him while He is near."

THIS MAN RECEIVETH SINNERS.

Another immense throng of people greeted the appearance of Rev. R. G. Pearson at Centenary M. E. Church Friday night, Sept. 21st. His text was taken from Luke 15th chapter and 2nd verse: "This man receiveth sinners."

Mr. Pearson divided his subject under three heads, and then proceeded to analyze it in his usual clear and forcible manner.

"What kind of sinners will Christ *not* receive? The unwilling. Christ will not receive any man who comes to Him unwillingly. Nor will He receive an unbeliever. You must accept Christ as your Savior, and implicitly believe in the teachings of the Bible. And you must be willing to forsake *all* your sins. You cannot renounce a portion of them and retain one or more of your pet sins. Those pet sins are the very ones you will be required to give up, and unless you make up your mind to that effect it is useless to ask forgiveness of God.

"Unbelief is at the bottom of all sin. What is murder? Oh, you say, that is a terrible crime. What is seduction; what is theft; what is arson? Oh, you say, those are terrible sins. Well, my friends, unbelief is a greater sin than either, and is at the bottom of them all.

"There is a tree out there. A man comes along with an axe and cuts it down. After a while little branches will spring up around the remaining stump of the tree, until the stump is hidden from view. You see those branches, they are conspicuous, but you do not see the

old stump. How came those branches there? Because down under that stump is a root that still lives, and these little trees or branches are the upshoots of it, the outcroppings of that stump's life.

"Those branches represent the sins I have named, and the other minor sins, and that old stump and its living root represent the unbelief that has taken hold of a man's soul and causes him to commit the crimes represented by the offshoots.

"Unbelief is giving the lie to God. What greater insult could be offered Him?

"What kind of sinners *does* Christ receive? The truly penitent. You have sinned. Go to God and acknowledge it. Tell Him that you truly and earnestly repent. Throw yourself on His *mercy*. Don't go to arguing with God about 'your rights,' don't imitate the Pharisee and thank God that you are not like other men. But pray the prayer of the Publican, 'God be merciful to me, a sinner!' Then make up your mind to renounce *all* your sins.

"If you will do this, God will bless you. My word for it, God's word for it, He will save you this night if you come to Him with your heart filled with emotions like these.

"*How* does Christ receive sinners? Through faith, and through faith alone. Here is a man; he tumbles over a precipice, and when about half way down he catches onto a grape vine and arrests his descent. There he hangs, suspended in mid air. He cannot go up again, and his grip on the grape vine is not going to last long.

"Along comes the angel, Gabriel. Says Gabriel: 'Do you believe I am Gabriel?' 'Yes.' 'Do you believe I can save you now?' 'Yes.' 'Well, turn loose that grape vine!'

"Now if that man really believes in Gabriel, he will turn loose that grape vine; and if he doesn't turn it loose, it is a self-evident fact that he does not believe what he says.

"The trouble with many of you to-night is, you are afraid to let go of that grape vine. 'Well, you've got to do it, if you want to be saved.'

Mr. Pearson drew a remarkably clear and beautiful picture of true penitence. He also took occasion to compliment the choir and the congregation. He said that, in all his experience, he had never seen a people who were more prompt in coming to church *on time*, and in preserving order and decorum after they got there.

No preaching Saturday, that being the evangelist's day of rest.

BELIEVE ON THE LORD.

On Sunday night, September 23, (Mr. Pearson did not preach in the morning at any church) another vast throng of people filled the church and annex to hear Mr. Pearson. They began to file into the church doors before 6 o'clock, and by 6:45 o'clock every seat was occupied and many were turned away. The preliminary services did not begin until 7:30, but the immense congregation patiently waited until that hour.

At 8 o'clock Mr. Pearson made his appearance, and after a short, earnest prayer, took his text from Acts, 16th chapter and 31st verse: "Believe on the Lord Jesus Christ and thou shalt be saved."

As will be seen from the text, his subject was Faith.

"What is faith? What is the *object* of faith? What is the *importance* of faith? What is the *philosophy* of faith? What is the *utility* of faith?

"Faith is confidence in God. Faith is the means of salvation, and the only means of salvation. Faith is everything with the Christian. You see those posts there which support that gallery. Well, those posts must have a foundation upon which to rest, else they could not support the gallery. God is the Rock of Ages, the foundation upon which rests the posts of our faith, which support our Christian hope.

"The *object* of faith is to save sinners, and unless a penitent have faith he cannot find peace. The *importance* of faith, then, is inestimable to all who would be saved. It is of the utmost importance; it is of more importance to you than everything else in this world combined.

"Faith is the connecting link between a sinner and his salvation. Let me give you a practical illustration: You go down to the depot. There stands an engine and a long line of cars. What is that engine there for? It is there to take those cars to their destination. Well, how is it going to do it? Why, there is only one way: The engine backs up to those cars and a man couples them together, and off both engine and cars go. Now that engine never could have pulled those cars had there not been a connection between them, could it? Just so with us. Christ, the all-saving locomotive, stands ready to carry us to heaven, if we will only link ourselves to Him, and Faith is the only connecting link. Faith is the most philosophic thing in the world.

"Believe on the Lord Jesus Christ, and thou *shalt* be saved."

"What is the *utility* of faith? Why it is the very foundation of business in every day life, and I can prove it. I will give you an illustra-

tion. I'll take a tobacco example; you go it pretty heavy on tobacco in Winston. Suppose I go to one of your factories and I say to the proprietor: 'I want a certain number of boxes of tobacco.' 'All right, Mr. Pearson,' and he has the order filled. I go down in my pocket and hand him a \$500 U. S. treasury note. What is that piece of paper worth? It is worth \$500. Why? Because the U. S. government pledges its *faith* to redeem it on demand. The manufacturer accepts the bill, of course, and is glad to exchange his tobacco for that note. He is so well pleased that he wants to know if he cannot sell me some more tobacco.

"Well," says I, "yes; you can duplicate the order." When he has done so I go down in my pocket again and hand him a \$500 Confederate bill.

"Oh," he says, "I cannot accept that paper, Mr. Pearson." I insist on his taking it, but all my arguments will not induce him to accept it. Why? Because he has no *faith* in the ability of the defunct Confederacy to redeem its promise to pay.

"Another illustration: Down there is a bank. You are a business man, and every day, or once a week, you take your money to that banker and deposit it with him for safe keeping. Why? Because you have *faith* in that institution and in that officer of the bank, and for no other reason in the world. If you believed that bank was 'shaky' or that that official was dishonest, you would not deposit your money there.

"Well, if you can trust all your worldly wealth with another man, can you not trust your soul with Christ?

"Have faith in God, give your soul into His keeping; '*believe* on the Lord Jesus Christ, and thou *shalt* be saved!"

"Faith, in our daily life, goes even farther: It is the basis of the happiness of the home circle. Let a man lose confidence in his wife; let him lose faith in her chastity, and there is no power on earth or in heaven that can restore happiness to that home.

"On the other hand, let a wife have confidence in her husband; let her have implicit faith in him, as her husband, and no man nor any thing can destroy or shake that belief.

"You may accuse him; you may prosecute him; you may persecute him; you may hang him by the neck until he is dead, and she will clasp his lifeless body in her arms, declaring her belief in him still.

"Then, have faith in God. Believe what this blessed Book tells you, 'and thou *shalt* be saved.'

"Talk about a man who relies on his faith 'going it blind'! Could you devise a more practical way of getting to heaven? Suppose it were made a monetary consideration. Well, Jay Gould, Russell Sage, and the other millionaires might get into heaven on those terms, but what would become of the great mass of the people?

Suppose it was made a question of physical strength. What would become of the weak? Suppose it was made an intellectual qualification. What would become of the great mass of comparatively ignorant people? Under any other condition than by faith, a large portion of the human race could entertain no hope of heaven. But, thank God, by *faith* every man can be saved, no person need despair of ultimately reaching Paradise.

"No, sir; it is not 'going it blind' when you rely on faith. I *know* there is a God; I *know* my Redeemer liveth; I *know* I have a home in heaven, and I *know* I will some day be with Jesus and numbered with His saints above!"

MAKING EXCUSES.

Mr. Pearson preached Monday night, Sept. 24th, from the text: "And they all with one consent began to make excuse."—Luke 14:18.

"The majority of sinners have some excuse for not being a Christian. Now I propose to take up a few of these and consider them, with a view to showing you how untenable they are, and then leave the responsibility with you.

"Well, here is a man who says he is not a Christian because he does not believe in the Bible. I am not here to defend God's word or God's gospel—they need no defence, and it doesn't affect the Bible one iota whether you believe it or not; but it affects you, and it affects you very seriously.

"There is a furnace with a red-hot fire in it. You may pretend to believe that it will not burn. Well, your belief does not affect that fire at all. It will burn all the same, and if you don't believe it, just put your hand in it and see.

"Disbelief in a thing does not prevent that thing from accomplishing its purpose, and you will be damned despite your alleged disbelief in the Bible. Why don't you believe in the Bible? Is it because you

Two drunks men going to jail.

*The man playing with a snake -
Anti-Selvickian - Scorned.*

have not given it a practical test, or because you do not comprehend it all?

"No, sir! You have no such reason. Your real 'reason' is that you love one or more of your sins better than you love your God. Well, let me tell you that you will be judged by the Bible whether you believe in it or not, and if you continue in your unbelief you will be eternally damned!"

"Well, here is another man, and he says he would be a Christian, but he doesn't *understand* the Bible, he doesn't *understand* Christianity, and to accept what he does not understand would be stultifying his intellect. Do you do that way about everything? You ate your dinner yesterday, didn't you? What did you eat? 'Oh,' you say, 'I ate a variety of things—meats, vegetables, &c.' Very well. Now, do you know how some of that food makes brains, and some bone, and some muscle, and some blood? 'No,' you say, 'I do not.' Well, you did not refuse to eat on that account, did you? You will not refuse to eat hereafter because you don't understand whether or how this or that article of food is going to make brains, or blood, or bone, or muscle, will you? If you do you will soon starve."

"There is a lawn out there, and when cattle eat that grass it makes hair, but you don't know *how* it makes hair. And is that any argument against eating beef steak? A sheep eats it and it makes wool. Is that any argument against eating mutton? A goose eats it and it makes feathers. Is that any argument against sleeping on a feather bed? Certainly not."

"Because you do not understand all of the Bible, are you going to reject the whole? There are many things in the Bible that I do not understand. It is impossible for the finite mind to grasp it all, and God did not intend that we should understand it all. But the things which are essential to our salvation are as simple as can be, and are as plain as the noon-day sun."

Another man says it is very *difficult* to be a Christian, and that is why he is not one. Well, do you reject all difficult things? Here is Jones, and he has a large family. It is mighty hard for him to support them comfortably, but by industry and perseverance he manages to do it. He doesn't turn his wife out into the street and send his children to the poor-house, because it is *difficult* to make a living for them. He surmounts the difficulty and supports his family, even if he does have to struggle to do it. But it is *not* difficult to be a Christian, if you go about it right. Where did you get that idea from? 'My yoke is easy and my burden is light.'

Great
Believe in myself - Great
in Jesus for Hair or Cows - Wool

"The trouble is that so many professing Christians try to go to heaven with the Bible under one arm and a barrel of whiskey under the other—with a prayer-book in one hand and a pack of cards in the other hand: the men who drink sacramental wine on Sunday and whiskey the balance of the week.

"Well, here is another man and he says: 'I'd be a Christian, but there are so many hypocrites in the church.' Yes, there are hypocrites in the church, and there always will be. Christ said there would always be hypocrites in the church. But are you going to reject Christ and salvation because some professing Christians are hypocrites? You hold my note for \$100, and I hand you ten \$10 bills to cancel that note. One of those \$10 bills turns out to be a counterfeit. Would you tear up the other nine because the tenth one was a counterfeit, and declare that you would have nothing to do with money in the future? Of course not. Well, where is your consistency then? Because the devil has got some counterfeit Christians in the church are you going to reject Christianity altogether?

"You don't want to be associated with the hypocrites, eh? If all the hypocrites and the devil himself join the church I am going to stay there. The hypocrites will go to hell, and I will not. But if you reject Christ you will go to hell too, and be associated with hypocrites through all the ages of eternity. I prefer to be associated with them a little while in this world. This 'excuse' is only a trick the devil is playing on you, and you don't know it. It reminds me of the way they kill wild geese out West. The hunter makes a decoy goose and puts it in the field, and then he digs himself a pit near the decoy goose and gets into it, with a loaded gun. The real geese come flying over, and they see that decoy goose, and it looks like a good place to feed, and the one down there seems to be a real goose, and they alight there too. And then the hunter pulls the trigger and they are dead geese. Just so. While you stand off regarding the decoy-goose church member, this counterfeit Christian, who is generally a prominent Sunday School worker, the devil comes along and gets you—you are his game

"Here is another man, and he says he'd be a Christian, but there are too many churches, all claiming to be right. A specious but fallacious argument. There are a number of churches, and they differ about minor matters, and in their forms of church government. But they all agree upon the governing principle of the church of Christ. They all believe in the Lord Jesus Christ as the Savior of the world—

*A Free Presbyterian Church—Conservative—nonconformist
of the old school—Some points
in common with the Presbyterians*

Methodists, Presbyterians, Baptists, Episcopalians, Moravians, and Catholics. And you must believe in Christ or be damned.

"But the unconverted man is not looking for any particular church; he is seeking salvation. Don't look to any particular church—look to the one great Mediator.

"Here is an hotel, five stories high. It catches afire, and a man in the top stories rushes upon the roof. There are several hook and ladder companies there—some with red, and some with blue, and some with black ladders. That man wants to get off that roof, and he has got to be in a hurry about it, too. Does he stop to ask which is the best ladder *company*? No, sir; he don't want to know anything about the *company*, he wants a *ladder*, and he doesn't stop to see whether it is a red one, or a blue one, or a black one, either. So with you tonight. You are not after any particular denominaton, it is Christ and Christ's love that you want.

"Well, another man says, 'Well, the Lord knows whether I am going to be saved or not. He knows my destiny, and I have nothing to do with it.' That is a metaphysical question gotten up by the devil. Let me illustrate: Here is a man who has a good farm, a half dozen good mules, plenty of farming implements, and four or five able-bodied sons. He comes to me and asks me to give him some corn. Why haven't you got corn? I ask him. 'No,' says he; 'you see the Lord knew just how much corn I was going to raise anyhow, and it was no use for me to bother about it. So I just laid down my plow, turned out the mules, and sent the boys a-fishing. And I didn't raise a bit of corn.' Of course he didn't; but if he and his boys and his mules had worked the good farm God gave him during the good seasons God sent he would have had plenty of corn.

"Yes, God knows whether you are going to be saved or not. But you are a free moral agent. Here are the means of salvation which He offers you, and offers you freely, without money and without price. Now, it is for you to say whether you will be saved or not.

"Are you afraid of ridicule? Is that fear keeping you away from Christ? Well, didn't they ridicule Christ? If a man ridicules you for telling the truth, are you going to turn liar on that account? If one ridicules your honesty will you become a thief for that reason?

"Well, here's a man who says that it will interfere with his business to be a true Christian. If your business is in accord with the Ten Commandments, religion is not going to interfere with it.

"But if you are selling whiskey; if you are practicing extortion, and

*3. Don't speak a word in secret
and always with honest integrity*

making the poor pay you an usurious interest; if you are renting your houses out to liquor sellers and prostitutes, then religion *will* interfere with your 'business,' and the sooner it interferes with it the better. 'For what shall it profit a man if he gain the whole world and lose his own soul?'

"And, lastly, here comes a man who says, 'Oh, I am going to wait until I am dying; then I'll get religion.' I have no patience and little faith in death-bed repentance. It is an exceedingly hazardous and improbable thing. Medical authority tells us that fully two-thirds of the people who die, die in an unconscious state, and there is only one case of death-bed repentance on record in Biblical history.

"Oh, be what you are from principle! Don't serve the devil all your life, and on your death-bed ask God to accept your miserable worm-eaten soul when you can serve the devil no longer. I wouldn't *dare* to make the offer, for the chances are God would not accept it.

"Lay your hand on your heart and ask yourself the question: 'Does my 'excuse' satisfy my conscience and my intellect?' If not, stay here to the enquiry meeting to-night. Settle this question to-night for all time. Turn your face heavenward and be eternally saved!"

COMING TO CHRIST.

Centenary M. E. Church was filled with people again Tuesday night, September 25th. Mr. Pearson took his text from John 6:37—"Him that cometh to me I will in no wise cast out."

"What a blessed, tender word. 'Come.' One of the sweetest words in the vocabulary. Come unto Me, all that are heavy laden and I will give thee rest. Come, and take of the water of life freely.

"We must not only *want* to come. We must not only *expect* to come. But we must *come!*

"I want to talk to the unsaved to-night, and to the penitent ones especially. And I am going to ask seven questions, and then let the Bible answer them:

1. *May I come to Jesus?*
2. *Why should I come to Jesus?*
3. *When should I come to Jesus?*
4. *How should I come to Jesus?*

5. Why have I *not* come to Jesus?
6. What if I *never do* come to Jesus?
7. What if I *do* come to Jesus?

"First, then: *May I* come to Jesus? *May I*, a sinner; *may I*, a liar; *may I*, a drunkard; *may I*, a profaner of God's name; *may I*, steeped in iniquity as I am—*may I* come to Jesus? Yes, there are none so low and degraded whom Christ will not save, if He is approached in the right way.

"Ho *every one* that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price."—Isaiah 50:1.

"Jesus stood and cried, saying, If *any man* thirst, let him come unto me and drink."—John 7:37.

"And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take the water of life freely."—Revelations 22:17.

"Here we have God, the Father, saying, Come! God, the Son, saying, Come! God, the Holy Spirit, saying, Come! 'Ho, *every one* that thirsteth, come!'

"Are you a human being? Then God says, come. Are you a man? Christ says, Let *every man* come. The Holy Spirit says, *Whosoever may*, let him come.

"No matter how fallen you are. No matter how infamous your past life may have been, Christ stands ready to save you. And if you do not get to heaven it will not be because you *could* not, but because you *would* not.

"Second. *Why* should I come to Jesus? Why not go to science, or to Mohammed, or to Ingersoll? Why? What does the Bible say in this connection? 'I am the way.' 'I am the way, the truth and the life; no man cometh unto the Father but by me.'—John 14:6.

"'No man cometh unto the Father but by Me!' Then you must come to Jesus because you cannot reach God and heaven in any other way. He is the only medium to heaven. Isn't that a good reason *why* you should come to Christ? You can't love God, you cannot serve God, except through Christ. And unless you love God and serve Him you cannot be saved. 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'—Acts 4:12.

"Christ is not only the way to God and to salvation, but He is the *only* way. Through Him alone can you obtain eternal life. There is

a Christ for every sinner out of hell, and there is a hell for every sinner out of Christ!

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—*Hebrews 7:25.*

"He is not only able to save you, and to save you *now*, but he is able to save you 'to the uttermost'—to the limits of eternity, if there be a limit to eternity. He saves us in life and he saves us in death."

So, here we have, first: The way to God; second: The only way to salvation; and third: The eternal way to salvation.

"Third. *When* should I come to Christ? Right now. This night; this hour. 'Behold now is the accepted time; behold *now* is the day of salvation.'—*II Corinthians 7:12.*

"Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."—*Hebrews 3:13.*

"God's gospel says *now*; the devil's says to-morrow, and men are going to hell every day on this 'to-morrow' theory of the devil. Do not put off till to-morrow that which can be done to-day. Let me illustrate: Satan called a solemn conclave of his imps in hell to consider the best means to lure men into his dominion, and he called for suggestions. One imp says, 'Tell the people on earth there is no God.' 'Sit down,' says Satan, 'you can't convince people of that.'

"Another imp says, 'Tell them the Bible is a lie; that there is no heaven and no hell.' 'Sit down,' says Satan, 'haven't I been trying to make them believe that all their lives? And aren't there thousands and millions who had rather die than give up that Book?'

"Another imp says, 'Tell them there *is* a God, there *is* a heaven, and there *is* a hell; but add to it: 'There's time enough, to-morrow will do.' 'That's it!' exclaimed the devil; '*that* will fetch 'em; that's the sugar-coated pill they will swallow with avidity.' And he has been operating on that line ever since.

"How many there are who are caught with this bait! There are men in this house to-night who are traveling that identical road to hell.

"At a meeting I held in Missouri, a man who remained to the enquiry meeting was pointed out to me, and I was told that he was touchous on the subject of religion, and that it was best not to approach him. But I did approach him, to no purpose, however. He took no stand with God's people. Shortly after I left there I received a letter stating that that man, while reaching through the delivery window for

his mail at the post-office, dropped dead without a moment's warning. The death angel did not wait till the morrow for him.

"In Mississippi there was a prominent citizen whose house was headquarters for card playing—society card playing, where the 'progressive euchre' parties were held. I took that man by the hand, and looking him squarely in the eye, said: 'Won't you settle this question to-night? Will you not give your heart to God?' No, he wouldn't do it. Shortly thereafter that man died in the greatest agony, without one ray of hope. He lost his soul by waiting till the morrow! He took the devil's word for it, instead of God's word for it, and consequently he was damned!

"Fourth. *How* am I to come to Christ? 'The kingdom of God is at hand: Repent ye, and believe the gospel.'—Mark 1:15.

"You come to Jesus, then, by repentance. What is repentance? Some people think crying is repentance, but it is not. Crying is one of the *results* of repentance, but it is not, *per se*, repentance. Repentance is purely an exercise of the mind. Regeneration involves the heart, repentance the mind.

"Let me illustrate: Here is a man named Smith who expects to go to Greensboro to-morrow, and take a considerable sum of money with him. The matter leaks out, and some highway robbers hear of it. They meet and lay their plans to rob and murder him. While they are plotting, an honest citizen comes along and overhears them. He goes to Smith and tells him about it. 'Now, Smith,' he says, 'as sure as you attempt to go to Greensboro to-morrow you will be waylaid and robbed.' Well, Smith considers the matter, and he reconsiders the matter, and in view of the facts before him, he concludes not to go. That is repentance. If he cries because he is glad he escaped, that is the *result* of repentance.

"Well, now. Here is a man who is going to hell. I stand here as God's ambassador and tell him that if he continues in that road he will be eternally damned. He stops and considers. He reconsiders his sinful life, and in view of the facts and lights before him, he calls a halt. He again considers; he reconsiders, and resolves to seek salvation. That's repentance; if a man does it out of respect and love of God, as well as for fear of Him, that's repentance. It may make you weep, but your weeping is merely a result of your repentance.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon him."—Isaiah 55:7.

" You must not only repent of your sins, but you must *forsake* sin.

" He that cometh unto God must *believe* that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

" In coming to God, through Christ, you must *believe*. So, here we have you coming: first, by repenting; second, by forsaking sin, and third, by believing in God.

" Fifth. Why have I *not* come to Jesus? Old man, standing on the verge of the grave, why have you *not* come to Jesus? Young man, in the prime of life, why have not *you* come to Jesus?

" Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—Isaiah 26:10.

" You have not come to Christ because you would not learn righteousness. You have learned how to curse, and to play cards, and to lie, and to drink whiskey—you have learned all these sins. That shows you can *learn*. Now, why haven't you learned to do right?

" I have called and ye refused; I have stretched out my hand and no man regarded."—Proverbs 1:25.

" *Why* have you not come? It was not because you couldn't come; it was because ye *would not*.

" O Jerusalem, Jerusalem, which killst the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"—Luke 13:24.

" Sixth. What if I never come to Christ?

" And ye will not come to me that ye might have life."—John 5:40.

" Well, if you don't come you will never have eternal life. You will have existence, but not life, and that existence will be passed in hell with all its attending torments.

" If ye believe not that I am he, ye shall die in your sins."—John 8:24.

" So if you do not come you will surely die in your sins, and what does that mean? Eternal damnation! It is bad enough for a heathen to die in his sins, but it is pitiable indeed to think of a man living in this enlightened age, and enjoying this high grade of civilization, where the gospel is preached so plainly, so simply and so eloquently to all who will listen—it is indeed a sad spectacle to see a man die in his sins.

" Rebellion against high heaven! Sins of the body, sins of the heart, sins of the conscience, sins of the soul! Sins of commission and omission! It were better to have a mill-stone tied about your neck and be cast into the sea!

"And these shall go away into everlasting punishment; but the righteous into eternal life."—Matthew 25:46.

"If you never come to Christ you will die in your sins, and if you die in your sins you will go into everlasting punishment."

"Well, this man says, 'I don't believe in everlasting punishment.' I don't care what you believe. Your belief does not alter the case at all. God says you will go into 'everlasting punishment,' and into everlasting punishment you will go, your belief to the contrary, notwithstanding.

"Here is a man condemned to be hanged. Well, the day and the hour for the execution arrives, and the condemned man says, 'Oh, I don't believe in this hanging business at all.' 'That may be your opinion about it,' says the sheriff, 'but that doesn't affect the case at all, I am going to hang you all the same.' And he swings.

"What was that poor condemned sinner's opinion worth under such circumstances, and at a time like that? So with you, dying man, to-night. Your scoffing cuts no figure at all. You are going to die just the same, and you are going to hell to be eternally damned unless you come to Christ before you die!

"Seventh. What if I *do* come to Jesus?

"Him that cometh to me I will in no wise cast out."—John 6:37.

"Here we have the bright side. In *no wise* will He cast you out, if you come to him.

"I am the door; by me if any man enter in, he *shall* be saved."—John 10:9.

"Christ says you *shall* enter in, despite the attempts of hell and the devil to keep you out. There are no ifs and ands about it. You shall pass into what? Hear what the Bible says on this point:

"To an inheritance incorruptible and undefiled, and that fadeth not away, *reserved* in heaven for you."—1st Peter 1:4.

"An *incorruptible* and *undefiled* inheritance! An inheritance that *fadeth not away*! And it is *reserved* in heaven for you! Think of that—reserved for *you*!"

"It is ready for you. It is waiting for you *to-night*! Oh, dying man, *will you come*?"

PREPARE TO MEET THY GOD.

On Wednesday night, Sept. 26th, Mr. Pearson took his text from the 4th chapter of Amos, 12th verse: "Prepare to meet thy God."

"I want to talk to you to-night about making preparation to meet God, for meet him you must. And I am going to ask three simple questions and then answer them:—

1. *Why* should I prepare to meet God?
2. *How* should I prepare to meet God?
3. *When* should I prepare to meet God?

"First, then: Why should I prepare to meet God? Because it is God you are to meet. You are not to meet the President of the United States, or the Emperor of Germany, or the Queen of England, or the Czar of Russia—you are to meet God. The God who made you; the God who has preserved and kept you—that God before whose all-penetrating eye the angels and arch-angels tremble. And you had better be prepared to meet Him, therefore make preparation.

"If you should receive a message from the President to go to Washington to meet him, how elated you would be, and what great preparations you would make for the event! When President Cleveland visited several of the Southern States recently, what extensive preparations were made by the municipal authorities and by individuals in the cities he visited. It was meet and proper that this should be done, and it would have been an insult to him and the dignity of the office he holds if it had not been done.

"Well, it will be a still greater insult to God if you fail to make preparation to meet Him. To neglect this is a hazardous thing to do; to die without having attended to it is ruinous, and it is an insult to God to defer the matter any longer.

"Another reason why you should prepare is because you are now unprepared. What is the meaning of preparation? Preparation means having your name written in the Book of Life.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:11 and 12.

"Is your name on that Book of Life? If not you are not prepared

to meet God. Will you go up with your name written in the Book of Life, or will you be cast into the bottomless lake?

" You say you are a moral man; that you don't do anything that is very wrong; but is your name on the Book of Life? I do not discount morality, but is your name there? You may be as correct a man as was Nicodemus, but unless your name is on that Book of Life you are not prepared to meet your God! So, the question with you is this: ' Tell me, Lord, is my name on the Book of Life?'

" Another reason why you should prepare to meet God, is because you *must* meet Him.

" For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Corinthians 5:10.

" You *must* meet Him. There are no ifs or ands about it. It is inevitable. You may not be ready, you may not be prepared, but you have got to stand before the judgment seat of God, whether you are ready or not. Prepare, then, to meet thy God.

" Oh, profane man, quit cursing; quit taking God's name in vain, and prepare to *meet* Him! Oh, skeptic, throw away your doubts, cast aside the minor things you question, and *prepare* to meet thy God! Oh, whiskey-seller; oh, gambler; oh, God-defying sinner—*prepare to meet* thy God, for meet Him you *must*!

" Think of the guilt upon your soul now, and suppose you were called into the presence of your God this night. How would you meet Him? I beg and entreat you to prepare, and to *prepare now* for the all-important event.

" Another reason why, is because there is nothing so important to you as preparation to meet God,

" For what is a man profited, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"—Matthew 16:26.

" It is very important that a lawyer should look out for his clients; that a doctor should attend to his patients, a merchant to his business, a farmer to his crops. But it is of much more importance that they make preparation to meet their God.

" It is a mystery to me, how men who can look so well after their worldly interests do not look after their spiritual interests at all. Don't be led by the devil, as an ox to the slaughter, any longer. See Matthew 22nd chapter, 10th to 14 verses.

" You should prepare to meet God because of the momentous results of that meeting.

"Second: *How* shall we prepare to meet God? Let the wicked forsake his way, and the unrighteous man his thoughts.

"You are to prepare by *forsaking sin*. Now, why does He want you to forsake your sins? Is it because He does not want you to have any pleasure? By no means. God loves your soul, and sin damns your soul, and it is for that reason that He wants you to forsake sin. Will you do it?

"If you say you are a child of God and have not forsaken your sins, you don't know what you are talking about.

"When I was holding a series of meetings in Indiana some time ago, I was the guest of a wealthy merchant who was a "Forty-niner"—one of the men who went to California in '49 during the gold-mines excitement of that period, and he told me a story that will do to illustrate:

"He was on a vessel traveling through the Gulf of Mexico, on his way home, and there were a number of miners on board. These miners carried their gold dust in a belt strapped around their waists. Well, one of them fell overboard. He could swim, and under ordinary circumstances could have kept afloat until a boat was sent to his relief, but on this occasion the heavy belt of gold about his waist caused him to sink and lose his life before help could reach him. And my host related to me the agony depicted on that drowning man's countenance as he sank to rise no more.

"Oh, my friends, some of you are sinking into the bottomless gulf of destruction to-night with the belts of iniquity strapped around your waists! That belt will cause you to go down under the waters of sin forever unless you take it off. Will you throw it away to-night?

"You must prepare to meet God not only by *forsaking sin*, but you must truly and earnestly *repent* of your sins.

"Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts, 8:22.

"Do not stand off and talk about the sins of others, and deplore them. But repent of your own sins.

"This is the work of God, that ye believe on him whom he hath sent."—John, 6:29.

"Prepare by believing on the Saviour—believe on Him for your salvation. It is not so hard to get a man to believe in Christ, but it is an extremely difficult thing to make some men believe in a personal Jesus—that Christ loves them individually; that he died to save them individually.

"Well Christ does love *you*, every one of you, individually; and he did die that *you* might be saved, every one of you, and every one of you, *individually*.

"Now, you believe that. Accept him as *your* Savior, and he will prepare you to meet God in the twinkling of an eye!

"There is another way you must prepare to meet God: If you have anything that does not belong to you, you must make *restitution*.

"You must be honest, and you must pay your debts. There are too many church members who do not pay their debts! You can't go around hunting up bankrupt laws and statutes of limitation, in order to avoid paying your just debts, and go to heaven. Your heart is not right if you attempt any such dodge. You can't cheat men and go to heaven, and the member of the church who cheats his neighbor, and fails to pay his debts, is living a lie.

"How despicable! Pretending to be a saint while you have your hands in your pockets making some other man's \$20 eagle squall! It won't do. If you are honest you will not run into debt unless you see your way clear to pay. And if a woman is honest and a Christian she will not go around to the stores and contract debts which her husband is not able to pay, and which may drive him to the gambling dens in a vain endeavor to get the money to pay her debts.

"If you have got another man's money, or another man's property, make restitution. Let's be honest.

"Forsake your sins; repent of them; believe in Christ, and pay your debts!"

"Third: *When* should I prepare to meet God?

"*Now* is the time. Seek the Lord while He may be found, call ye upon him while He is near. The time to prepare to meet God is the time God appointed for you to make preparation, and that is *now*. Don't put it off another day. Don't live on in your sins until you pass the bounds of God's mercy.

"The prudent man forseeth the evil, and hideth himself; but the simple pass on and are punished."—Proverbs, 13:2.

"The time to prepare is while the evil to which you are exposed may be averted. You are exposed to evil now, and *now* is the time to avert it.

"Behold, I come quickly; and my record is with me to give every man according as his work shall be.—Rev. 21:12.

"Now is the time for us to secure rewards. Jesus will give us the reward of *pardon*. Dear dying man, will you accept this pardon tonight and *thus* Prepare to Meet thy God?"

THE BRAZEN SERPENT.

Another packed house greeted Mr. Pearson at Centenary M. E. church on Thursday night, September 27th. He took his text from John 3:14 and 15: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish but have eternal life."

Mr. Pearson said he wanted to talk about the Brazen Serpent, and there were three facts that he desired to state:

1. The Israelites were bitten by the snakes that were sent to afflict them.
2. The brazen serpent, lifted up on a pole, was the remedy.
3. A look at the brazen serpent, on the part of those who had been bitten by the snakes, was the condition of the cure.

And here are the three parallel facts:

1. We, as individuals, have been bitten by the devil.
2. Jesus Christ is God's remedy.
3. Faith is the condition of the cure for our sin-bitten souls.

First, then: The Israelites *were* bitten—see Numbers, 21:6. There is no way of repudiating that fact—they *were* bitten.

Now, the parallel fact is that we *have been* bitten by the devil. That fact is too apparent to deny. We are sin-smitten; we are diseased with innate moral depravity. See Genesis, 3:13.

"And the Lord said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled and I did eat."

Was the venom of the old serpent confined to the first one bitten? Or was it handed down from generation to generation?

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Genesis 6:5.

The venom of the devil was *not* confined to the first one, and human depravity is the prevailing characteristic of man to-day.

"All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."—Isaiah, 53:6.

"From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment."—Isaiah, 1:6.

"The heart is deceitful above all things, and desperately wicked."—Jeremiah, 17:9.

Some say these quotations are from the Old Testament; that they are ante-diluvian. This is very true. But the Old Testament is as much a part of the Bible as the new. Well, what does the New Testament say?

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."—Matthew, 15:19 and 20. See also, Galatians, 5:19 to 21 inclusive.

"They which do such things shall not inherit the kingdom of God."

So, you must accept the doctrine of human depravity. You *must* believe that the old serpent is in us; that we are devil bitten, and morally depraved.

No better evidence of this fact is needed than the news columns of the daily newspapers.

SECOND FACT.—The brazen serpent was God's remedy for the cure of those that were bitten by the serpents. See Numbers, 21:8.

There is no escape from this conclusion unless you deny God's word—that brazen serpent was *the* remedy. Just that, and nothing else—of itself and by itself, and all they had to do was to *accept* the remedy.

They didn't have to go to work and manufacture a remedy—all they had to do was to accept the remedy that God had made for them.

Now, the parallel fact is that Jesus Christ himself, without any human supplements, is God's remedy for our diseased souls.

Some man says, "Is that a fact? Is that all?" Read John 3:14 to 19; Acts, 3:12; I Cor., 3:11; Isaiah, 53:5, and judge for yourself.

Yes, that is so, and the trouble with a great many is that they want to add something to it—they want to add an oversufficiency to God's sufficiency.

Have faith. Christ is the only remedy—not theology, but Jesus.

Moses said to the sick man: "Look on the brazen serpent and live." And if he didn't look he died. Now, Christ is God's remedy for we sin-stricken mortals. Have faith, look to Jesus Christ and have eternal life. If you don't do it you will be lost.

Here is a man with a pot on the fire making a poultice. Moses tells him to let the poultice alone and look on the brazen serpent. He could be cured without the poultice, and if he could not be cured without it he could not be cured with it.

And so there are people who are not willing to be saved by grace; not willing or contented to be saved simply by Faith--they want to go into the poultice business; they want to add something to God's remedy, the *only* remedy. See John, 1:12 and 13.

THIRD FACT.—A look—not a feeling—a *look* upon that brazen serpent was the condition of the cure. See Numbers, 21:9.

They had been bitten; there was the brazen serpent, and all they had to do was to *look* at it.

There was an Israelite who was so sick he could not move. He did not have to move. All he had to do was to raise his eyes and look upon the brazen serpent, and he was cured.

There was another who would not look until something was explained to him. He may have asked Moses why God made snakes. Well, that was none of his business. The fact was that the snakes *were* made and they had bitten him, and he was going to die if he did not accept the remedy.

There was an old sinner, and he was in a tent, when Moses came along. Big crowd around him. An old lady, his wife, went to Moses and asked him to go in and see him, and added: "But be careful; he is *very peculiar*." Well, he had been bitten by the snakes, and the only thing peculiar about him was that he was going to die and go to hell if he does not accept the remedy.

There was another one, who was sitting down looking at his foot. Moses came along and said, "What are you looking at your foot for?" And the sick man said, "Oh, Moses; I've been bitten by the snakes. Look at that foot; see how swollen it is and it is getting worse every minute." "Well, quit looking at your foot," Moses replied, "and look at the brazen serpent, if you want to be cured."

That is the trouble with many men to-day. Instead of looking at the Cross, they sit gazing into their own vile hearts. Look to Christ and be healed.

There was a young Israelite who had been bitten and he had fallen with his face in the opposite direction from where the brazen snake was. He was too weak to move, and he didn't want to move anyway. He did not believe the brazen serpent had anything to do with his malady. His father and mother were with him. They lifted him up and put his face in line with the brazen serpent on the pole, and all he had to do was to look. But he shut his eyes and would not see even then.

Oh how many of you are there here to night who have been brought

up by pious parents in the fear and admonition of the Lord; how many faces have been turned by a loving mother's hands directly in line with the Cross of Christ and been told to look to Jesus, only to shut your eyes and reject a Saviour's love! None are so blind as those who will not see.

Well, here was another one, and he was very sick. Moses came along at, say 10 o'clock, and he wanted to know why he hadn't looked at the brazen serpent. "Well, Moses," he said, "I am going to look—I am going to look at 12 o'clock." Moses came back at 12 o'clock and he hadn't looked, and he said he was going to look at 2 o'clock. But he hadn't looked at 2 o'clock and he put it off until 4 and then until 6 o'clock. Finally it got so late he couldn't see the brazen serpent, and Moses came back after dark and found that he was dead.

And men are doing the same thing to-day. You keep waiting, putting off, postponing, deferring and the poison of sin is coursing through your veins and impregnating your system all the time, and finally you become so steeped in sin that you cannot comply with the condition of cure and you die a lost man!

Here was another man and he was very sick indeed. And he said, "Moses, if I look will I be cured now, right now?" Moses told him yes. And with a trembling eye he fixed the gaze of Faith on the serpent and he was a well man. He arose, took up his bed, and walked! And as he thanked Moses, he said, "I didn't know I could be cured so quickly."

Now, the parallel fact is, that *Faith*—not comprehension or understanding—but *Faith*, of itself, is the condition of salvation. All who comply with that condition and look to Christ will be saved; those who do not will be lost.

That's all. Simply *believe* on the Lord Jesus Christ, and accept Christ as your saviour and thou shalt be saved. See the following references: Galatians, 3:26; John, 5:24; John, 6:47; Acts, 13:38 and 20; Romans, 4:4; Romans, 5:1.

Here is a man with a sin-sick soul; here is Christ on the cross—look, dying man and be cured. You must *look*, and that is the one condition.

Believe in the Lord Jesus Christ as the son of God; the one who loved and died for you, and, thus believing, commit your soul into his keeping.

"Well, some man asks me what did God make snakes for, anyway?

That is none of our business and we should not argue about it. The fact is God did make snakes, and they bit the children of Israel.

But remember this: No man died because he had been bitten by snakes. That isn't what killed them. They died because they would not look on the brazen serpent. They died *because they would not accept the remedy* which God offered them!

So with you. Some of you are great sinners and you have been sinning a long time. But you are not dying a spiritual death on that account.

Remember this: You are dying, and will be damned, *because you will not accept God's remedy* and be cured of your sins! That is what is killing you to-night.

Will you look upon the Cross of Christ, and be saved *now*? He that heareth My word and believeth on him that sent me shall have eternal life.

God grant that you may resolve to do that to-night.

* * * * *

The usual inquiry meeting was then held. Hundreds of people remained and about twenty found peace before they left the church, making in the neighborhood of one hundred conversions since the series of meetings began.

But Mr. Pearson's work must not be judged solely by the number of new professions. Perhaps the greatest good that he accomplished was the fact that hundreds of professing Christians and members of the church, who had back-slidden or grown cold in their faith, were brought again to the feet of Jesus, and had their faith renewed and strengthened by the prop of a new determination to more faithfully serve their God in the future.

WHAT SHALL I DO WITH JESUS?

On Friday night, September 28th, Mr. Pearson took his text from Matthew, 27:22: "What shall I do then with Jesus, which is called Christ?"

He explained the customs of the Jews, the cry for the crucifixion of Christ, Pontius Pilate's hesitation and indecision about pronouncing

judgment upon Him, his final official determination and the motives which led him to put Jesus to death on the cross. Pilate *had* to make some decision. So with all of us; we *must* decide—not officially, but individually, what we will do with Christ—Jesus, our saviour; Jesus, our commander; Jesus, our all in all. What will *I* do with Jesus?

So, I want to talk to you to-night about disposing of Jesus, and there are three facts that cannot be ignored:

1. You must do *something*.
2. You *have* done something.
3. What you finally do will decide your eternal destiny.

First, then: You *must* do something with Jesus. You can't ignore this matter. You can't turn away from it and say you will not do anything with Him. You are a free moral agent, and you *must* make a decision. God has presented you with a ruler and a king, and you must decide whether you will accept him or not.

Pontius Pilate represented every unsaved man, and he did not want to face the issue. Why?

"Well he had been wronging the people and defying the government, and he did not want Cæsar to learn of his misdoings, but he knew the Jews would report him to Cæsar if he did not convict Christ.

On the other hand, he felt in his heart that Jesus ought not to be put to death, and he said that he found no fault in Him. He did not want to convict an innocent man.

Here was wealth, position, power, and luxury on one hand, and conscience and better nature on the other.

So with many of you to-night. You have been sinning mightily. You have been wronging your fellow man. Here are your associates in wrong doing; it's hard to pull out of the old rut, and you don't want to dig up the dark record of the past.

On the other hand, down in your heart of hearts you are convinced that Jesus is *the* Christ, but you don't want to reflect. Like some professed infidels, you are convicted in your own mind, but to all outward appearances you are an infidel.

There was an infidel in Texas who walked up and down the room all night, exclaiming, "I am a skeptic; I am an infidel, but I am going to hell all the same!"

And it is so. You may be an unbeliever; you may be a skeptic; you may be an infidel, but let me tell you that you are merely playing a bluff, and you are going straight to hell despite your unbelief and in spite of your skepticism.

Oh, resolve this night to cut loose from all this and accept Christ as your saviour. Decide this night what you will do with Jesus.

Pilate tried to shirk the issue by sending Christ to Herod and throwing the responsibility on him. But Herod said, "No, sir. You are the proper person to decide this question, officially, and you *must* face the issue."

So with the sinner. You may try to get out of it by palming it off on some preacher, but that won't do. You may say that this preacher is too plain, or that preacher preaches too long; or you may find fault with some evangelist, who hits you between the eyes, and say he is too pointed. But you can't throw off your defects on the preacher. The question with you is not how you like the preacher, but what are you going to do with Jesus? It is the preacher's place to please God, let men think what they may.

Pontius Pilate thought he'd call a mass meeting and when the rabble cried, "Crucify him!" he thought he would get out of it in that way.

And so there are men who talk about inconsistent church members—the church members who get drunk, and don't pay their debts, &c. It is too true that there are such people in the church of Christ, but that is none of your business just now.

God is not going to ask you what you think of the church members. He is going to say: "What did you do with my Son?" The Bible says *every man* must give an account of *himself*. But you press the question of personal salvation on some men, and how they will ask side questions!

I had a man to ask me once, when I approached him about his own salvation, what would become of the heathen? What has that got to do with you? I am not preaching to the heathen—exactly; I am preaching to *you*! God will give the heathen justice in some way. But what is to become of you? That is the question for *you* to decide.

You have got to decide it some time. Why not to-night?

2. Now, as to the second fact: You have already done something with Jesus, and you have done one of four things. You have either compromised, deferred, rejected, or accepted.

Have you tried to compromise this question by saying: "Well, I am not exactly ready to join the church, but I help support the church and I send money to the heathen." Well, you can't compromise the matter in any such way. You can't buy off Jesus Christ. You can't serve two masters; you can't serve both God and mammon. There is no compromise between heaven and hell; there is no compromise be-

tween salvation and perdition. You will either go straight to heaven or directly to hell. So lay aside all idea of a compromise, and decide to do one of the two things. What is your decision?

Have you been deferring this matter? Well, don't defer it any longer. Deferring it doesn't settle it. How long have you been serving the devil? Forty years or longer, some of you, and you are becoming more and more involved every day.

Let me illustrate: Here are two men, and one owes the other \$10,000, at 10 per cent. interest. Well, the time to pay that note arrives, and the debtor can't meet the payment without taking so much money out of his business that it would ruin him. What does he do? He asks for an extension of time, and the creditor says: "Well, if you give me a new note, agree to an increased rate of interest, and give me a mortgage on that farm out there, I will do it." The debtor agrees. When the new note becomes due, he can't conveniently meet it, and he gives another note, with a still greater rate of interest, and a mortgage on another farm, and so on. Will he ever settle the debt in that way? Most assuredly not. On the contrary, he is getting deeper in debt, more and more involved, every day.

So with you, my friends. You may go on and on, deferring this question until you become spiritually bankrupt. March up like a man and settle this matter to-night.

Have you rejected Christ? If you have not attempted to compromise, have not deferred—have you *rejected* Jesus as your saviour? You can settle the matter in that way. Oh, yes; *reject* Christ, and that will settle it!

Pilate settled it that way and had Christ crucified. There may be some here to-night who are inclined to settle it that way. Pilate decided that Christ had no wealth, no influence such as the Jews possessed, and he couldn't afford to acquit him, though really convinced of His innocence. He reasoned that it would hurt him in the estimation of those wealthy and influential Jews if he did not put him to death. Well, how did it turn out?

Soon after the crucifixion of Christ, the misdoings of Pilate, which he was so anxious to keep hidden, were reported to Cæsar. Pilate was deposed from power and banished from his country. And there, an exile in a strange land, forsaken by God and man, he died a miserable death by his own hand. He committed suicide. He not only lost money, influence, power, and life itself; but he lost his soul! What is a man profited if he gain the whole world and lose his own soul? Now,

what will become of you if you die rejecting Christ? You will lose your soul and be damned for all time to come! Are you willing to reject Christ on those conditions?

Well, have you settled it by *accepting* Christ as your Saviour? You can *settle* it in that way and that is the best way to settle it. Accept Jesus as *the* Christ, as *your* Saviour---as Saul of Tarsus accepted Him.

Here was a young man of note, of good family, a scholar, a lawyer by profession, with bright prospects before him. No man had brighter worldly prospects. What did he do?

He *accepted* Jesus, and by doing so he lost a good deal. He lost money, he lost social standing, he lost friends. But he had a friend in Jesus, ("Oh, what a friend we have in Jesus!") and his losses related only to this world.

How did HE die?

What a comparison was *his* death to that of Pontius Pilate!

There, in the presence of Nero; there with his head on the block, ready to be beheaded—did he say he was sorry because he had accepted Jesus? Nay, verily!

No! He fought the good fight, he had kept the faith, he had finished his course, and thenceforth there was a crown for him in heaven where he went to appear before the all-righteous Judge. And he died with the dying declaration: "I am conscious of a glorious triumph in heaven!"

He lost the sordid gold of the earth—now he has the treasures which he laid up in heaven! He has an inheritance with God—an inheritance which is incorruptible, undefiled and which fadeth not away!

He lost friends in this world—now he is *the friend of Jesus!*

He lost social standing in this world—now he belongs to the aristocracy of the skies!

He lost society caste in this world—now he stands numbered with the nobility of glory!

Will you go to heaven like Saul of Tarsus, or will you go to hell as did Pontius Pilate? Dear dying man, *that* is the question for you to decide this night.

3. What you finally do will decide your eternal destiny. Now, what will you do with Jesus?

Suppose you reject him. See Matthew, 25th chapter, and read it. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The disposition you make of Christ will determine the disposition

He will make of you. Dispose of him by accepting him, and He will take you to his bosom. Reject him, and He will spurn you as unfit for the universe of God and only fit for hell.

Who is Jesus?

He is the One who loves you better than your own mother does; He who was spit upon and despitefully used for your sake; He who died on the cross to save *you*!

Jesus, the bread of life! Jesus, the water of life! Jesus, the only One whose blood can cleanse your soul from sin! He who can take your soul to God! He, who will come again by and by! Blessed Jesus!! He, who will sit on the Great White Throne to judge us all—say, what are you going to do with Jesus?

If you are ashamed of Jesus here He will be ashamed of you when we all stand around the Great White Throne. What are you going to do with Jesus?

Well, my friends, I'll tell you what *I* am going to do with Him. I have accepted Jesus as my Saviour, my commander, my all in all. And His commands are the principles which regulate my life until the end.

And I want to say here in this year of our Lord, 1888, in this good old State of North Carolina, in this city of Winston, and on this 28th day of September—I am not ashamed to call Him *my* Commander, *my* Saviour, *my* Master!

Let the wife of my bosom forsake me; let the only brother I have in the world renounce me, let mankind turn their backs upon me—I am going to continue to stick to Jesus!

My God! My Hope!! My Eternal Refuge!!!

And when you hear that Pearson is dead, you may know that he died with both arms around the Cross, clinging to Christ! *Blessed Jesus?*

* * * * *

The closing words of this sermon were of a most affecting nature, and the tears trickled down the cheeks of hundreds of his hearers as they coursed rapidly from the eyes of him who uttered them. At the after-meeting at least 700 people remained and there were 27 new converts.

THE HOLY SPIRIT.

Centenary church was filled with people Sunday night, September 30th, before 7 o'clock, and hundreds of people were turned away before the preliminary services began, at 7:15 o'clock.

Mr. Pearson took his text from John, 14:26: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

You ask me if I understand what the Holy Trinity is, and I tell you no; I do not understand it at all. Have I examined it? I don't examine it. What do I do with it, then? Well, I *believe* in it. I accept it, without understanding it, as a truth revealed in God's blessed word.

In the Trinity we have the Father, the Son, and the Holy Ghost, and I want to talk to you to-night about the Holy Spirit—vital and important subject; the subject about which there is so much speculation, and concerning which so many mythical ideas are advanced. And why? Because people do not study the bearing of God's word on this great question as they ought.

Now there are five questions to be asked and answered:

1. Is the Holy Ghost a personality?
2. What is the relation of the Holy Ghost to the written Word of God?
3. What is the relation of the Holy Spirit to unsaved sinners?
4. What is the relation of the Holy Ghost to the regenerated child of God?
5. What are some of the emblems of the Holy Spirit?

First, then: Is the Holy Ghost a personality?

This is a vital question, and we want to get down with both feet to an understanding of what God's word says about it.

In Matthew, 18th chapter and 19th verse, we have these words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

So, in baptism we have the doctrine of the Trinity. The personality of the Father and the Son will not be questioned; and any argument, any philosophy, any theory which will show that the Holy Ghost is not a personality, will also show, with a little substitution, that God the Father is not a personality—and we must stand or fall on the personality of the Father.

The same argument that will prove that the Holy Ghost is not a personality, will also prove that Jesus Christ is not a personality. And when you destroy the personality of your Saviour, the whole structure of religion falls to the ground. So we must either accept the doctrine of the personality of the Holy Ghost, or fall back on bald, blank atheism. How vital, then, is the question of the personality of the Holy Ghost!

THE UNPARDONABLE SIN.

Do you know what "the unpardonable sin" is? Well, it is blasphemy against the Holy Ghost. Here it is, as plain as daylight, in Matthew, 12:21 and 22:—"Wherefore, I say unto you: All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Blasphemy against the Holy Ghost is the *unpardonable sin*—the sin for which God offers no forgiveness, in this world nor any other.

Well, you can't blaspheme an attribute; you can only blaspheme a personality. Therefore, when this sin of blasphemy against the Holy Ghost is held up as the unpardonable sin, there could be no stronger argument of the personality of the Holy Ghost. So, any argument against this personality is based on implication, and not on the Scriptures.

What is this unpardonable sin of blasphemy against the Holy Ghost?

We are told that Christ cast out devils and performed miracles through the power of the Holy Ghost. The Jews said He did these things through the power of the devil. Therefore, Jesus charged them with blasphemy against the Holy Ghost—the unpardonable sin—by attributing the Words of the Holy Ghost to the devil.

"Does any one commit that sin to-day?" you ask. Well, if you attribute any of the works of the Holy Spirit to the devil, you most assuredly do. And I'll tell you of a sin which, if not the unpardonable one, borders close upon it:

Here is a work of grace going on in this church and in this community. There is no undue excitement; there is no attempt to get up excitement. I don't believe in too much excitement in this matter, and I don't preach on that line.

Here are strong men who have been, and are being brought to God,

through their Saviour Jesus Christ. What is this deep repentance and regeneration?

It is the work of the Holy Ghost!

Now, you make light of it and say it is all bosh, and that will be a near approach to, if it is not, blasphemy against the Holy Ghost. You ridicule it, if you do not exactly attribute it to the devil.

Say what you please against me, and about these other preachers here, if you want to, and God may forgive you. But don't speak lightly of sacred things. I warn you, don't ridicule or attribute to the devil the workings of the Holy Spirit in the hearts of this people. Don't you do it!

2. What is the relation of the Holy Ghost to the written word of God?

In II Timothy, 3:16 we have these words: "All scripture is given by inspiration of God." Again, in II Peter, 1:21—"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The scriptures were written under the guidance, direction and tutelage of God by these men of God through the Holy Ghost. ALL this blessed Book contains was given us by the inspiration of God—and A-L-L means *all*!

Well, now, some man out there says there are some things in the Bible *he* does not believe. You don't? "No," says he. "For instance, there's that story about the whale swallowing Jonah—I don't believe that." You don't! Why?

Is there anything unreasonable about it—anything about it that bears the stamp of falsity? Is it contrary to common sense? Certainly not.

Now, let's look at it a little: Do you believe in a God at all? "Oh, yes." Do you believe that he created all things? "Yes." Do you believe God could make a whale? "Yes."

Well, if He can make a whale at all, couldn't he have made one big enough to swallow Jonah or any other man? Certainly. Then the only question about this thing is whether God can make a whale. You say he can. Well, that settles it. You assume the whale was of a given size. That is the trouble. But this whale was a fish made to order, so to speak, and he swallowed Jonah. There is no absurdity about it at all.

If you will read the 12th chapter of Matthew you will see that God has set his Divine seal upon the truthfulness of this "story."

"For as Jonah was three days and three nights in the whale's belly,

so shall the Son of man be three days and three nights in the heart of the earth."

There is a good deal of history and geography in the Bible. Take the drunkenness of Noah as an example. That was not inspired drunkenness, but an inspired record of that drunkenness. Hence the absurdity of the remarks of some men concerning the appearance of the words "adultery," "drunkenness," "lying," &c., in the Bible.

God is the author, and the Holy Ghost the recorder of the Bible.

You go up here to your court house, and look at the docket of your Superior Court. There you will find a record of the cases to be tried—murder, arson, theft, adultery, &c. Now, would you hold the Judge, or the Solicitor, or the Clerk responsible for the commission of those crimes? Certainly not. The Court is only responsible for the docket's being a correct record. So with the Holy Ghost and the Bible.

When you say this Bible is not true, you give the Holy Ghost the lie. And when you do that God will shut you up in hell, and keep you there. It is the work of the Holy Spirit to teach us God's word. See John 14:26.

3. What is the relation of the Holy Spirit to unsaved sinners? See John 16:8: "And when he is come (that is, the Holy Ghost) he will reprove the world of sin, and of righteousness, and of judgment."

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did so do ye."

Here is a fond mother who has been pleading for years with her wayward son, but unmindful of her entreaties and her prayers, he continues on his downward course until she gives him up in despair. Why? Because he opposes; because he continues to oppose her; because he rejects her advice. So it is with the Holy Spirit. He opposes you on your downward course. He does not want to see you go to hell. But you refuse to heed his advice, dictated by your conscience.

Well, the Spirit will not always strive with man (see Genesis 6:3), and I warn you to be careful how you refuse his advice. Oh, when the Spirit of God is striving with you, I implore you not to refuse to accept his teachings! For if you continue to oppose and resist him, and continue to reject the religion of Jesus Christ, He will forsake you. And then you are lost—eternally lost!

God the Father, and God the Son, have done their part—now, don't drive the Holy Spirit from you! There are only three persons in the godhead—the Father, Son, and Holy Ghost—and if you resist the

workings of the Holy Spirit you will lose your only helper, and you will surely be lost.

I know of a case which actually happened in Kentucky: There was a man who went to church, and the Holy Spirit began to strive with him. He could have no peace. His conscience told him to ask God's forgiveness and become a Christian, and he resisted the promptings of his heart. One day he was so much distressed that he saddled his horse and rode down the road, and the Spirit was striving within him still. He resisted, and finally, raising himself up in the stirrups, he exclaimed: "I won't do it!" And God's Spirit left him then and there forever and forever. And he said he had hardly uttered the words before he became sensible of that fact. And to-day he feels that he is past redemption, beyond all hope of forgiveness. He has never had a serious thought on the subject of his soul's salvation since.

Here is another case: At an enquiry meeting I was holding, Mrs. Pearson approached a young lady in the audience, and she asked her if she did not want to be a Christian. "No," she said. She believed in God, she believed the Bible, and all that, she said; but still she had no desire to become a Christian. Well, Mrs. Pearson asked her why; if she had always had such a feeling as that. "Oh, no!" she exclaimed, "There *was* a time when I felt that I ought to accept Jesus as my saviour; there *was* a time when I thought I ought to become a child of God. But I resisted that feeling until I made up my mind that I wouldn't do it. "And," she added plaintively, "I have had no feeling on the subject since. My heart is as cold as that stone."

Oh, my friends, the Spirit of God will not always strive with man, and I beg you, I implore you in God's name—don't resist the Spirit if it is striving with you to-night.

4. What is the relation of the Holy Spirit to the believer—to the regenerated child of God?

The relation is precisely the same as the relation of the Holy Ghost to the humanity of Christ. See Luke 1:35; John 1:13; Matthew 3:16; Acts 1:5; Matthew 3:16; Romans 8:14—"For as many as are led by the Spirit of God, they are the sons of God." And let me say right here, that the Holy Spirit does not lead any one to the hop, or the "german," or the card party, or the dram shop. See, also, John 1:32; John 14:16; Luke 4:14; Acts 1:8.

Hence Christ is the son of God, and so are his believing children his children. Live in spirit and pray in spirit.

5. What are some of the emblems of the Holy Spirit?

Out there at your graded school they teach the children by what is called "object lessons." It is difficult for us to grasp the idea of the Holy Spirit, and so God has given us object lessons that we may learn the more readily.

See John, 3:8. Here we have the Spirit in the emblem of the wind. I don't understand, I cannot explain what the wind is. Nor can I see it. But I can *feel* it, and I know when the wind blows.

Just so with the Holy Spirit. I can't see, nor understand, nor explain it. But I know I do feel its influence. One is as incomprehensible as the other. Say what you please, though, when I feel the current on my cheek and see the boughs of a tree bend to and fro, I know the wind blows; and when I feel the influence of the Holy Ghost I know the Spirit of God is striving within me.

In John, 7:38 we have the Holy Spirit in the emblem of water. Water! That which we cannot live without; without which our persons cannot be made clean. And so the Spirit washes us with the waters of regeneration which flow from the throne of God.

I don't know *how* water slakes my thirst, but I know it *does* slake it. So with the Holy Spirit. I don't know the process by which the Spirit satisfies our thirst for righteousness, but I know that result is accomplished.

In Luke, 4:18 we have the Holy Spirit in the emblem of oil. Oil that makes the troubled water calm; oil that lights us out of darkness—from the Chaos of infidelity into the bright light of Christianity; from death unto life!

In Acts, 2:3 we have the Holy Spirit in the emblem of fire. The fire which makes everything hot like itself. Fire which is elevating—the flames and sparks fly upward; the fire which purifies things. So with the Holy Ghost, making us clean, and free from iniquity, so that when these sparks of clay are elevated to heaven we may be purified in His sight.

And here in John, 1:32 we have the Holy Spirit in the emblem of the dove—not an eagle, not a buzzard, not a bird of prey. But the harmless, gentle dove. Significant emblem! The timid dove! The bird so easily frightened away!

Like a dove, God's Holy Spirit would move us tenderly to Christ. Like the dove the Holy Spirit is timid, and if you oppose and resist this gentle Spirit He will wing his way from you forever and, like the city of Jerusalem, you will be left in utter desolation.

If there is one in this house to-night with whom the Holy Spirit is

striving, let me beg of you, not to resist, but stay to the enquiry meeting and make your peace with God this night! Don't oppose him; don't reject him—Oh, dying man, don't let the Spirit strive with you in vain, until He gives you up and forsakes you, and leaves you forever. If He does you are lost forever and forever!

There were a number of conversions at the enquiry meeting.

THE GLORIES OF EARTH AND HEAVEN COMPARED.

Another great crowd of people assembled in Centenary M. E. church Monday night, October 1st, to hear the great evangelist. The gas machine which supplies light for the church got out of order and would not work, but the congregation remained until lamps were secured. Mr. Pearson remarked on the interest in the meetings thus manifested and thanked God that it was so.

He read the 5th chapter of 2nd Kings, and preached about the cure of Naaman, the commander of the Syrian hosts, who was a leper.

I am going to preach you an expository sermon to-night—a lesson, a practical and important lesson, for every careless and unconcerned man of the world, and for every child of God, and for every penitent sinner seeking salvation!

Naaman was a big man in his country. He was commander of the army of Syria—a great general, a nobleman, a statesman, a man of great earthly power. *But he was a leper!*

I am going to show you that this world, with all its honors and emoluments, is nothing when compared to Eternity. Some men say that religion may do for the weak men and women, who have nothing else in particular to do; but we business men, we statesmen, we great politicians, must attend to our business and to the affairs of State. These things are of more importance than religion to us. I want to explode this common theory to-night.

And Mr. Pearson proceeded to do this in his own reasoning, argumentative and masterly way. He showed how all Naaman's wealth, influence and power could not cure him of the disease which compelled him to be ostracised and shut out from association among his fellow men; how the lowly servant maid was the means of influencing Naaman to seek a cure through God, the only physician who could

heal him. He dwelt on Naaman's hesitation and doubts; how he wanted to know why washing himself in the rivers Abana or Pharpar, clear and sparkling streams, would not cure him as well as dipping seven times in the muddy Jordan; how he wanted to *dictate* to God the terms of his cure; how he wanted to *buy* the remedy and couldn't, and on what terms he was finally healed; and how Gehazi was smitten with leprosy for abusing his master's name to Naaman.

Now, let us take up and consider some of the big things of this world. Take the Presidency of the United States—the highest and greatest and most honorable office to which man can attain, the acme of human ambition.

Suppose a man is elected to that exalted office, as some man will be in about six weeks hence, and he makes a wise ruler, his administration becomes a brilliant one, he gains a world-wide reputation as a remarkably great man, and he dies, as die he must. What then?

I go to Washington and see a great funeral cortege moving down Pennsylvania avenue; there is pomp and pageantry and brilliant military display, and an immense multitude watch as the procession goes by. I enquire of some spectator what it all means and he says, "Why, this is the funeral of the greatest President that ever lived." And I say, hold on there until I tack this card on his coffin: "But he was not a Christian!"

What did his brilliant career amount to; what does all this pomp and display amount to, after all? He did not serve his Maker; he died without making his peace with God, and he went to hell just as the humblest unsaved citizen of the country he governed would go. What is the Presidency without God? I would rather live in a log cabin with the bare necessities of life, feeling secure in the love of Jesus, than be President of the greatest country in the world and live and die without God in the most magnificent palace the hands of men could erect.

Well, this man says he does not want to be President. He merely wants to be a successful politician and a statesman. All right. John Randolph, the Bald Eagle of Congress, was a successful politician and a great statesman. He is said to have been the most sarcastic man in Congressional life, and sarcasm is always an evidence of intellect.

Just before John Randolph died he wrote "Remorse!" three times on a card, stuck the card in his vest pocket and died. I will not say that John Randolph died an unsaved sinner, but on the supposition that he did, I look at his big funeral and say, "What's this?"

Why, says one, this is the funeral of the great John Randolph, of Roanoke, the Bald Eagle of Congress, one of the greatest men our country has produced. Hold on, I say, until I nail this to his coffin: "But he was lost!" What did his popularity, his statesmanship, his sarcasm amount to, if he died an unsaved sinner?

Well, here is another man, and he says he only wants to be a great orator. All right. Take Gambetta, of France, a man who could sway multitudes with his eloquent tongue, as the wind bends the reed. When Gambetta died he exclaimed, "I am lost!" Well, I see the great display at *his* funeral, and they tell me they are burying the most eloquent man of his day, the modern Demosthenes. And I tack on his coffin the fatal words: "But he was lost!" What did his eloquence and what does his fame amount to? What will his silver-tongued oratory amount to in the great day of judgment? Nothing! Absolutely nothing.

Here is another man, and he says he doesn't want to be president, nor a statesman, nor an orator. He wants to be a successful merchant and business man. All right. A. T. Stewart, of New York, was a successful merchant and business man, and *he* died. They all die; don't you forget that—they *all* die, and you are going to die some time. Stewart was a man who had reached the pinnacle of mercantile success. Suppose I see his funeral moving along Broadway and Fifth avenue, and they tell me that they are burying the merchant prince of New York and the United States. Well, I say hold on until I tack this card to his coffin: "But he was lost!" What did his earthly success amount to? Nothing!

Well, some man in Winston says, I only want to be the biggest and most successful tobacco manufacturer in North Carolina. Well, you become that, and one day I happen in Winston and see a great crowd of carriages following a hearse, and I ask what that means. They tell me that is the funeral of our largest and most successful tobacco manufacturer, and I say, Was he a Christian? "No." Well, hold on until I tack this card to his coffin: "But he was lost!" What did his success amount to? "What does it profit a man if he gain the whole world and lose his own soul?"

I had rather be a twig or a twist of the tobacco which that man made than to be the corpse of the unsaved sinner in that hearse.

But it is useless to argue the question any further on this line. All can see that the glories of earth are but a bubble when compared with the Glories of Eternity, and I will close this feature with the case of

Lazarus. Read the 16th chapter of Luke, beginning at the 19th verse. Here was a beggar, an outcast full of sores, which the dogs licked. He was as low down in the social scale as men generally get to be. But he was a child of God;

Suppose I come along and see, an old mule pulling a dilapidated cart with a pine box in it, and an old darkey acting as master of ceremonies, taking the body of Lazarus to the Potter's Field to put it in a hole in the ground. And I ask what that means. I am told that it is the corpse of a beggar, a pauper, who had no home and no friends—a poor, poverty-stricken wretch. And I say, Hold on until I tack this card to the box: "*But he was a Christian!*" And he was carried by the angels into Abraham's bosom!

What is all your earthly wealth and splendor, compared to the salvation of Christ, which of itself makes us spiritual millionaires and joint heirs with God?

Some Christians seem to think that they have no influence, and can do nothing toward bringing others to Jesus. But there are none so obscure that he cannot do *something* for his Maker.

Take this little servant maid as an example: Who would have thought that she would be the means of bringing the great Assyrian to his God, by simply saying that He could cure the leprosy.

Because you cannot write a book, or preach a sermon, is no reason why you should not speak a word for Jesus in season, and when the opportunity presents itself.

It is not the big sermons, and long-winded dissertations that convert souls to God. It is the timely word more often.

In a certain town in the United States there was a pastor, an educated man, and a fine speaker, who had among his usual congregation an infidel. He had been preaching at that infidel for some time, but to no effect. Finally he concluded to write a big sermon, and he delivered it in great oratorical style, and a few days after he heard that the infidel was converted sure enough. So he went to see the man, and he asked him what particular part of his sermon had the desired effect on him. The new convert astonished him by replying that no part of his immense effort had any effect on him at all. And then he told him what did bring about his conversion: As he was going down the church steps an old lady fell, and would have been badly hurt had he not caught her. She looked up into the infidel's face, and, thanking him, said, "Mister, do you love Jesus?"

That was all. But those words, "Do I love Jesus?" rang in that

man's ears day and night, until he finally was convinced that he did love Jesus, and said so.

Oh, my friends, do *you* love Jesus? If you do, drop a word here and there for him and the great cause of religion. All can do something.

We are taught in this lesson that God will permit no man to dictate to him the terms of salvation. No matter how high and influential, and powerful and rich you are, you have got to accept this religion on God's terms—the very same terms which are offered the lowliest in life—by grace.

I had a man to say to me once that he would give me his check for \$10,000 if I would make him feel as happy as I appeared to be. But you can't buy the religion of our Lord Jesus Christ.

Oh, dying man, accept God's terms and be happy! Don't try to dictate to him, but accept God's plan in God's way, and go to heaven.

LAYING UP RICHES.

MR. PEARSON'S SERMON TO THE BUSINESS MEN.

On Tuesday morning October 2d, Mr. Pearson preached especially to the business men of Winston-Salem. The capacious church building was crowded to its utmost capacity by both old and young men, representing the various occupations in life. Many merchants and other business men closed their establishments during the service, in order that both themselves and their employees could attend.

Mr. Pearson took his text from the 6th chapter of Matthew, 19-21 verses:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

I want to call your special attention to the 19th verse, wherein it is said, "Lay not up treasures for *yourselves*," &c., and there are several observations which I desire to make at the outset.

There is a common idea prevalent among some people that it is sinful to be rich. This is a very erroneous idea. Some of the best men I ever knew were rich men. Abraham was a wealthy man, and yet he was the father of faith.

Some men think there is a good deal of virtue in being poor. But there is not. Some of the worst men I ever knew were poor men.

While wealth has its snares, poverty also has its peculiar temptations. It is not riches or poverty that we should seek, but the wherewith to be content.

And there is an idea that business must be divorced from religion. It is a great mistake for a child of God, especially, to entertain such an idea as this. The idea that a man cannot be both a successful business man and a consistent Christian is a very erroneous and dangerous one. Combine business and religion. Don't go to either extreme, or you will have one or the other of these examples:

Here is a man who is all business with no religion. He may gain the world, but he will lose his soul.

Here is another man who is all religion and no business, and he will land in the poor-house. Don't take either extreme, but combine your business and your religion.

If you are a business man, be one. Be a diligent business man, but be fervent in spirit also. That is the Bible idea of a business man. Be straightforward in your business and in your religion.

Take the case of John Wanamaker, of Philadelphia. He is a model business man, and yet he is one of the most earnest, consecrated Christian men in the United States. Instead of divorcing your business from your religion you want to bring them together.

You cannot properly conduct a business unless a Christian spirit actuates you, and we cannot successfully conduct spiritual matters without money.

Are you a successful business man? If so, how did you become so? God gave you the talent.

Are you a successful preacher? God gave you that talent, and he will hold us responsible for the way in which we exercise our talents.

It takes money to build churches and to carry on any kind of gospel work.

Some people have an idea that it does not require money to run the church. I once heard of an old lady who was very proud of the fact that she had been a Christian for 15 years and it had cost her only 15 cents!

The preachers preach the gospel, and you business men support the pastors and send money to the heathen.

God will bless you for that. The men who furnish the money will get their part of the reward for the good the pastor and the missionary do with it.

People are not required to starve in order to get to heaven.

At a camp meeting I was holding once, some of my friends took up a collection, without my solicitation, for my benefit. One old fellow met me and said: "Pearson, I didn't know you preached for money." I told him I did not, but that I could not eat souls, and if I could it would take a dozen of such as his to make a meal.

Let us bring our hearts, our money, and our religion and consecrate all to God.

Now, I propose to show you how you can lay up treasures in heaven and make money too.

Read the following quotations which bear on this great subject: Luke, 12:19-21; Matthew, 19:22; Matthew, 13:22; Matthew, 19:23; Timothy, 6:9 and 10; James, 1:11; Ecclesiastes, 5:10; Proverbs, 11:4; James, 5:1, 2 and 3; Timothy, 6:11.

"And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke, 12:19-21.

What is the danger taught in this lesson? That a man in laying up riches is likely to forget God.

Here was a man, presumably a farmer, who was not a bad man at heart. But, mark you, *all* his time was spend in laying up riches for himself.

How did he lose his soul? Not by getting rich, but because he forgot God—in his forgetfulness of God he lost his soul.

Some of you are rich and some of you are trying to get rich. That is all right. But be careful not to let the accumulation of riches make you forget God. Has it not had that effect already, to some extent, on some of you? Have any of you forgotten your obligations to God? Well, let me tell you that some day while you are forgetting God, He will say: "Thou fool, this night thy soul shall be required of thee."

You will not be turned into hell because you got rich, but because you forgot God.

"But when the young man heard that saying, he went away sorrowful, for he had great possessions."—Matthew, 19:22.

Here was a young man—a moral, sober young man. Perhaps his only fault was the fact that his mind was wholly wrapped up in his riches and in the accumulation of wealth. And he went away sorrowful. Why? Because his money caused him to reject Christ.

The young men who have all the money they want are the hardest to convert. The pastors of New York will tell you that it is the rich who are the hardest to make Christians of. Why? Because they have all in this world they desire. Talk to those people about self-denial! It is a gospel they do not understand.

And then we see poor people with the appetite for riches, and if they had them they would gratify themselves in the same way some of the rich do.

It is no harm to get rich honestly, if you do not allow your riches to come between you and Christ.

This laying up of riches for one's self is calculated to choke the scriptures. See Matthew 13:22. The cares of the world, and the deceitfulness of riches are calculated to choke God's word in our hearts.

I have in my mind's eye now a man, an exemplary Christian gentleman, who embarked in a splendid business, and he finally became so engrossed in his business that he couldn't go to church, and he drifted away from God and from God's people.

I talked with him, and he told me that he was losing spiritual growth—not because he was successful and rich, but because he allowed his riches to choke the word of God in his heart.

God says, keep the Sabbath day holy. By riding out to your farm on Sunday, and giving instructions to the hands about the work for the following week; by going to the post office and opening your business letters on Sunday, and spending the balance of the day thinking how you will answer them—by such things as these you are breaking the Sabbath day and choking God's word.

And you are choking God's word by self-indulgence who have big hot dinners on Sunday, while the poor cook is deprived of the privilege of hearing the gospel preached.

I am a regular blue-stocking Presbyterian in my views on these subjects.

There are business men who make it convenient, when they go to New York to purchase goods, to put in Sunday on the road traveling. No thoroughly good Christian business man will do it.

And there is this Sunday visiting business. Young men take Sunday afternoons to visit their sweethearts. A daughter of mine should not receive her gentlemen friends on Sunday if she never got married.

Riches have their temptations, and that is why, in Matthew 19:23, we are told that it is hard for a rich man to enter into the kingdom of heaven.

Are you going to lay up riches? Then let your outflow increase in proportion to your income. You cannot grow rich and shut up your heart and refuse to help the poor and God's work, and be a Christian.

You ought to give at least one-tenth of your income to God's work. And you ought to do it because it will keep your soul open, and because a man who honors God in this way can grow rich and maintain his Christian integrity.

I keep a bank that I call God's bank, and once a year I take out the money and send it to help build some church, to buy tracts and literature, to support some missionary, or to educate some young man for the ministry. After a trial, I find that I can live better and happier on the nine-tenths than I could on the ten-tenths, and I would not be deprived of this privilege of giving for anything.

I would as soon think of putting my hand into a man's pocket and taking his money without his knowledge or consent as to receive \$100 and not give \$10 of it to God.

If the church members of this country would give only a small portion of their incomes to the support of the gospel, there would be no church mortgages on record. Oh, how it would lubricate the machinery of religion!

Mr. Pearson here took occasion to severely denounce church fairs and festivals. He doesn't believe in such schemes and has no use for them.

Another trouble about riches is that they "drown men in destruction and perdition." See I. Timothy, 6:9 and 10.

"But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The man who will make money, any how; honestly if he can, but means to get rich any way, had better look out, for by loving riches better than he loves his God, he will pierce his heart with sorrow and drown his soul in perdition.

At this juncture Mr. Pearson remarked on the practice of betting and condemned it in strong language.

It is much better to be satisfied with getting an honest living in an honest way. There may not be so much money in it, but there is a great deal more heaven.

The riches of this earth fade away. See James 1:11.

Yes, you may lay up riches here, but they will fade away. I know many men who were once wealthy and who are now poor. Are you going to lose your soul for something that will fade away?

And, then, riches satisfieth not. In Ecclesiastes 5:10, we have these words: "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase; this is also vanity."

Riches cannot satisfy your spiritual wants, and not always your temporal desires. I heard of a lady who paid \$7,000 a year for a fancy cook, and she was such a dyspeptic that she could only eat hoe-cake and drink milk!

Vanderbilt once said he would give anything if he could eat and relish a "square meal," and enjoy a good night's rest. Why the poorest of us have that!

Riches profit not in the day of wrath. See Proverbs 11:4.

Riches will not profit you in the day of wrath, but that day of wrath is coming! Suppose you hoard up riches and meet God on the day of wrath, what will it have profited you if you have gained the whole world and lost your own soul?

Earthly riches rust and canker and eat your flesh. See James 5:1, 2 and 3.

If you have riches and do not use them properly they will rise up against you in the day of judgment.

Mr. Pearson here took occasion to censure the rich for paying poor people less than their services were worth. He denounced the rich lady of fashion who "jews" the poor mantua-makers down to the last cent, and who pays her domestic help barely pauper wages, and declared that her money would canker and rise up against her in the day of judgment.

May God help us to do as we would be done by!

THE SECOND COMING OF CHRIST.

Centenary M. E. church was filled again on Tuesday night, October 2d, to hear the Great Reasoner preach on the Second Coming of Christ.

Mr. Pearson took his text from John, 14:1-3—"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

These are the words of our Lord and Saviour, Jesus Christ—words of consolation spoken to the children of God.

Jesus Christ was in the world once. He suffered for our sins, was crucified dead and buried, and arose from the dead for our justification and ascended unto heaven. Now, this same Jesus will return again. And it is remarkable how these two facts are linked together in the sacrament of the Lord's supper.

So, I want to talk to you to-night about the second coming of Christ. There is a great deal of myth and fanaticism and controversy about this subject in the minds of a great many people.

Some people think that it merely implies the triumphant death of the Christian; others, that the universal spreading of the gospel and the triumph of the church means the second coming of Christ; others think that it refers to the millennium and that that, *per se*, means the second coming of Christ.

So far as fanaticism is concerned, there are cranks on both sides, and the same is true of nearly all the doctrines taught in God's word.

But I don't care anything about these controversies. All I want to know is what the Bibles says on the subject. Let us keep clear of all theories and notions, and, taking the word of God, see what it teaches. Lay aside dogmas and take God's word for it.

This is a practical sermon that I am going to preach to you to-night, for God has signally honored this doctrine in the conviction and conversion of men and by reclaiming backsliders. And I am going to ask three questions:

1. *How* is He coming the second time?
 2. *When* is He coming?
 3. *Why* is He coming?
- First, then: *How* is He coming?

In 1st Thessalonians and 16th verse we have these words: "For the Lord himself shall descend from heaven with a shout," &c.

Now, I make the point that He is coming *personally*. What does "himself" mean? Does it mean the death of the Christian, or the conversion of the world? No; it means Jesus Christ *himself*, and that is the way he is coming—personally. Did He not come that way, in the first place, and toil and suffer and die as a personality? The Lord himself will descend from heaven. The same *person* is going to walk this earth again.

Listen to these words from Acts 1:10 and 11: "And while they looked steadily toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

So, I make the point that He is coming *bodily*. He will come in the same manner He went to heaven, and He went to heaven bodily. He went with his crucified and resurrected *body*. And his second coming doesn't mean the millennium, or the death of the Christian, or the spread of the gospel and the triumph of the church.

And he will come *visibly*.

"Beloved, he cometh with the clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."—Revelations, 1:7.

"Every eye shall see him."

Well, some man says, How about the dead? What did Job say? Job knew that he would see him again, and he said he would be resurrected and behold him.

Oh, that *I* could have seen him at Galilee and at the transfiguration! I did not see him then, but I *will* see him. I will see him, not crowned with thorns, derided and spit upon, but I will see him as he appears in a cloud of glory! He who loves me and died for my justification—oh, I *shall* see him!

And you who profane and blaspheme his holy name—you shall see him, too. And you will call on the rocks and mountains to fall on you and hide you from his penetrating, all-seeing eye! When the great day of wrath comes, who will be able to stand?

He will come *suddenly*. "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day."—Luke, 17:24.

He will come as suddenly as the lightning, and you had better be getting ready to meet him. You don't know how soon you may die and meet him, nor how soon He will return to earth and meet you.

He will come *unexpectedly*.

"Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh."—Matthew, 24:44.

By coming suddenly and unexpectedly He found half the Foolish Virgins asleep. So with you, when He comes the second time He will find half of the church members asleep, I am afraid.

Those of you who are ready and waiting and watching for him—those who have their lamps trimmed and burning, will be taken with him to rest, and you slack and slothful church members had better look out.

God means something when He says "watch." God means something when He says, Keep yourself unspotted from the world.

Simeon was watching, and whether Christ appears again this century, or next, or next, there will be somebody watching then. Therefore, be ready and watch—watch because the Scriptures commands *you* to watch.

Now, as to the second question: *When* is he coming?

If you mean by "when" the exact time, I answer that no man knoweth—not even the angels in heaven.

Some crank says He cannot come before the millennium. Well, if you can't say when He will come, you cannot tell when He will not come.

The very fact that He set no time, and instructed us to watch for his coming, implies that He may come at any time. My opinion, based on the scriptures, is that He will come before the millennium.

Read the 30th verse of the 12th chapter of Matthew. Now, when will be harvest time? It will be when Christ comes, whether it be at the end of the century or at the end of the world. If the "wheat" and the "tares" are to be separated when He comes, it pressages that He will come before the millennium.

The 20th chapter of Revelations tells us that the devil is to be caught and bound and cast into a pit for a thousand years, and at the end of that period he is to be turned loose again.

Well, if you are to have a thousand years of the millennium while the devil is shut up, and can't have any after he is turned loose again, how are you going to have any millennium before Christ comes and binds the devil and shuts him up?

Read the 11th chapter of Isaiah. "And he shall smite the earth with the rod of his mouth."

Christ will come to introduce the millenium, instead of the millennium coming to introduce Christ.

We saw a while ago in Revelations 1:7, that there would be wailing. If there is to be a millenium of a thousand years before Christ gets here, what are the nations to wail about?

Oh, should He come to-night, would I wail to see my Jesus? Him whom I love better than my own life? No. I would shout, "Glory hallelujah!" Why? Because all my suffering would be over; because I would meet my sainted dead; because I would be with Christ world without end! Those who are lost will do the wailing.

Because this world will not be saved by preaching is no argument for saying the gospel is a failure. I have preached with all my strength, but I have not converted all to whom I have preached. I am preaching to some to-night who will not come to Christ and be saved. The gospel is preached as a *witness* that God loves you, and to prove that you *can* be saved if you will.

Third question: *Why* is He coming again? What for?

He is coming to bind the devil, to purge the church, to revolutionize the world, to make all things new. He is coming to gather his people to himself. And our sainted dead—He will gather them to himself, also. God will bring the spirits of the just man, purified and made perfect, and the graves will be opened, and the dead will arise. No wonder Paul called it, "Blessed hope." We will be changed in the twinkling of an eye. And this old earth is to be set afire, and it will melt with fervent heat. But He will gather his living and dead saints to himself before He sets this world on fire. If it had not been for the good men and women here, this earth might have been set on fire long ago.

Would you perish in that way? If not, trim your lamps and keep them burning—be ready and watch for the Second Coming of Christ.

You have the Bible, read it; you have the gospel preached to you, heed it. For Christ is coming to punish those who have knowledge of him and will not seek salvation.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels—in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thessalonians 1:7 to 9.

Punished with everlasting destruction!

Yes, blessed Jesus is coming again, bodily and in person—Christ who loved you so well that he let men scourge him, and spit upon him, and crucify him, that *you* might have Eternal Life!

He has sent men to preach the gospel to you, and *you* reject it and live on in your sins. What then? He is coming to punish with *everlasting destruction* those who know not God and obey not the gospel of our Lord Jesus Christ. Will you be numbered with that class?

Oh, dying man, will *you* obey that gospel to-night, and seek him while He may be found. Will you call upon him while He is near?

God grant that you may; and when He comes, may we all pass in together to the Marriage Supper!

SERMON TO THE YOUNG MEN.

On Wednesday night, October 3d, Mr. Pearson preached especially to the young men. He said he wanted to hold out to the young men for imitation some noble Christian character, and he had selected Daniel as that character.

My heart goes out especially to the young men, and I want to call your attention to the remarkable character of one of the grandest men that ever lived—a model statesman, a model politician, a model business man, and, withal, a model Christian of unflinching and uncompromising integrity and fidelity.

Go to God's word and examine into the life of one of the noblest, grandest men that ever lived—Daniel. Read the first chapter of Daniel, first to ninth verses.

In the first place, Daniel was a Scriptural young man. He knew and believed and obeyed the Scriptures, and he modeled his character after the teachings of this Blessed Word.

Now, Nebuchadnezzar, in selecting Daniel as one of those to be taught statecraft, that he might become a politician and a statesman, required that he should study so and so and eat such and such things.

Daniel decided that he would not defile himself by eating the food thus prepared for him. God had told him that he, a jew, must not

eat certain kinds of meat, and the question with Daniel was, "Shall I obey the king of Babylon or the King of Heaven? I have got to disobey one or the other. Now, which one? That is the issue."

And Daniel determined to obey the King of Heaven and to do what the Scriptures taught him to do.

He was told that if he did not obey the king of Babylon he would be beheaded, that he would be executed on the block, and I can imagine Daniel saying: "Very well; let them kill me if they will. I will lose my head sooner than disobey my God!"

That is the sort of stuff to make young men of. That is the sort of stuff of which heroes are made.

Are any of you young men going to be statesmen? Are you going to do anything to elevate your race? Is the world going to be any better for you having lived in it? If so you've got to take your stand on God's word, let fashion and style say what they may. Plant both feet firmly on the teachings of the Bible and say, "Here I stand or fall!" Will you do it?

One of the saddest sights to me is to see so many young men who do not read, study or believe very much of the Bible.

God says the Scriptures will make you wise in matters of salvation. What if you are wise in everything else, and lose your soul?

In the 119th Psalm and 9th verse we have these words: "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."

If any of you profane God's name (and I am afraid some of you do—most senseless and despicable practice!), remember that the Scriptures say you shall not take the name of the Lord, thy God, in vain.

These same Scriptures tell you that no drunkard, no covetous man, no whoremonger shall enter the kingdom of heaven.

If you obey God's word you will be cleansed from all such sins. Oh, be like Daniel—be a Scriptural young man!

Be careful in your selection of associates. Do as Daniel did, and select christian young men, who love God, and have some backbone, as your companions. Daniel owed much to his associations. There is nothing more important in your career, pertaining to your welfare in this world and the next, as the character of the young men whom you choose as your daily associates. "Birds of a feather flock together." Show me the associates of a man, and I will tell you the character of that man.

Don't associate with young men who speak sneeringly of pure wo-

men, or those who make fun of religion and speak lightly of the Bible. Daniel did not associate with that class of young men.

And when you select a companion for life, get a pure, good, christian woman, rather than a fashionable "society" one, if you value your future happiness.

Read the 3d chapter of Daniel. Here was Daniel refusing to worship the golden image. He would bend the knee to none but God, and all the persuasion of others could not induce him to go through even the form of worshipping the golden image.

Daniel was a man of prayer. See Daniel 6:10. He was not afraid to pray, and although he knew the edict of the king was signed, ordering all to worship only the golden image, he went to an open window, his accustomed place in his room, and with his face toward Jerusalem, continued to pray to *his* God. He knew he would be cast into the lion's den if he was discovered, and yet he made no effort to conceal the act. He wouldn't even close the blinds.

He was discovered, the fact was reported to the king, and Daniel was cast into the lion's den. Daniel was praying when they took him, and I can imagine him praying as he laid his head on the shaggy mane of the lion and slept as peacefully as a child!

Daniel knew that his God could protect him, and his faith was so strong that he was satisfied that He would shield him from harm. And because of this the king acknowledged Daniel's God as the only true God. That is the kind of praying young men we need to-day. Don't be ashamed to pray, and don't be afraid of ridicule.

There was a Christian young man attending a certain college, and he had a room to himself, until a new student, a godless young fellow, arrived one day. The two got along all right during the day, and when the time to retire arrived the Christian young man, as was his custom, kneeled by the bedside and began to pray, whereupon the new student stepped up and stuck a pin into him. The young man deliberately arose, seized a chair and knocked his tormentor in the head with it. Then, without examining to see how badly the young man was hurt, he again kneeled and finished his prayer.

His new room-mate had more respect for him after that, and he was not troubled with pins again.

Don't be afraid or ashamed to pray. And if you are on your knees praying and some one comes into the room, you stay where you are until you finish your prayer. Don't jump up and blush and look like a man who has been caught stealing, or doing some other disgraceful act.

Some men think they have not time to pray. That is a great mistake. Daniel had more business than Cleveland and all his cabinet to perform, and *he* found time to pray three times a day. And here is some 10x12 corner-grocery merchant saying, he "hasn't time" to pray. That won't do.

Daniel passed safely through this ordeal because he *believed* in God. There is an ordeal which you will have to pass through, and if you want to go through it successfully you must have faith. Don't rely so much on your brains or your shrewdness. Rely on God, through our Lord and Savior Jesus Christ.

If you have faith, and put your trust in Him, you will come out more than conqueror. Daniel measured arms with a king, and came out successful.

Are you going to be a power in the land, and take hold of poor, fallen, sin-cursed humanity and lift it up? Then be like Daniel—a man of faith. Don't live to be a mere bubble on earth. Be a power for good!

Daniel was taught of God. Had he not been he could not have read the hand-writing on the wall.

Read this Bible: it will teach you the way to heaven!

And Daniel was honored of God. How many are there here to-night who would have turned to God as Daniel did when ordered to worship the golden image?

Where are the worldly young men who obeyed that order and turned their backs on the only living and true God? They are covered with the dust of time, while the life of Daniel shines with historic splendor.

Young man, God has a work for you to do. Will you go and perform your duty?

It is esteemed a great honor to have a niche in the capitol at Washington, and in Westminster Abbey. But that is not my idea of glory. Oh, it is the height of my ambition, and it should be the height of your ambition, to find and fill, at the end of our earthly labors, the niche in the Temple of that city not made with hands, eternal in the heavens!

If you have not yet confessed Christ, do it this night. Enlist yourself on God's side. Emulate the example of Daniel and stand by his side in the great Day of Judgment!

LOOKING UNTO JESUS.

THE FAREWELL SERMON OF MR. PEARSON.

Mr. Pearson preached his farewell sermon Thursday morning, October 4th. It was especially adapted to the new converts.

He took his text from Hebrews, 12:2: "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

I want to talk especially to the young converts to-day. You have a joy set before you, and to realize that joy you want to lay aside the sins that possess you, and you must not get out of patience or be discouraged if the devil sometimes gets the better of you..

Now, what is the best thing to do to accomplish this object? Look to Jesus.

What has been your besetting sin? Drunkenness? Desecration of the Sabbath day? Neglect of God's word? Then, in order to lay it aside you must look to Jesus.

Now, there was the case of Peter. He was all right as long as he kept his eye on Jesus, but as soon as he took his eye off of Jesus and began to look at the boat and the waves he began to sink then and there. And that will be the case with you if you look around and meditate on the temptations that will beset you, instead of keeping your inental eye on Jesus.

When we look to Jesus, what are we looking for? What is it that is to be obtained? What is He to us—what is Jesus to the young convert? In the first place, He is our *Redeemer*.

"Christ hath redeemed us from the curse of the law."—Galatians, 3:13.

Here He is held up as our Redeemer. Let us look at him in that light. He will redeem the penitent from the eternal consequences of sin, and from the power of the devil.

There is a mortgage on your soul. You are morally bankrupt, and you have no resources to lift that mortgage. Your only salvation is through the grace of God, and Jesus Christ is the only one through whose instrumentality the mortgage can be lifted. Neither you nor I can lift it—it must lifted by the atoning blood of our Saviour.

"Sanctify the Lord God in your hearts, and be ready always to give

an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I Peter, 3:15.

Christ is the only one in the Universe of God that can satisfy divine justice. The conclusion, then, is irresistible that you must accept Jesus Christ as your Saviour, or die in your sins a moral bankrupt. See Romans, 16:26 and 27.

Let me give you an illustration: Here is a young lady, a marriageable young lady. She is heavily in debt, and can't pay the mortgage that is held on her property, and yet it is evident that if she does not lift the mortgage she will be a bankrupt. A marriageable man comes along and he marries this young lady, and he pays off the mortgage held by a third person.

The mortgagor is thus satisfied, the mortgagee is satisfied, equity is satisfied, and the debt is paid to the satisfaction of all concerned, and yet the young lady did not pay the debt. The young man was her redeemer in that momentary crisis, and she accepted him as such.

Now here you are, a miserable sinner. You have violated God's law, and there is a mortgage on your soul. Christ comes along and pays it off. That satisfies God, but Christ is not satisfied unless you accept him as your Saviour. When that is done, God, justice, equity, and Christ are all satisfied and the debt is paid.

On the other hand, if you reject Christ as your Saviour you will be cast into hell, there to stay until the last farthing is wiped out—and that will be for all eternity.

Do you accept Jesus as your Redeemer this morning?

Read about Abraham, the Father of Faith. Do you know the secret of Abraham's faithfulness? It was this: Abraham had his eye fixed continually on God.

Don't look at your surroundings so much—look to Jesus.

And there was Moses. What was the secret of Moses' meekness? Read the 7th chapter of Hebrews.

The faith of Moses was so great that he could look beyond the skies. See him on Mount Sinai. See him in the Promised Land—he got there after death, thank God. Think of Moses at the Transfiguration, and imagine how happy he was when he realized the delights for which he had rejected earthly honors.

The reason the world is so attractive to you is because you are looking at the world entirely. You don't see anything better. If you would look to Jesus the one object of your life would be to glorify God.

The very best, and the only, preventive against sin in this world, and against the allurements of the devil, is "Looking to Jesus."

Your besetting sin would not be half so attractive if you did not look at the world so much. Look to Jesus when in trouble for help; and when you are prosperous and happy, look to Jesus still, and thank God for his goodness to you.

Talk about sorrow and suffering. You don't know what sorrow and suffering is. Think of Job, who lost health, property, children, all he had in the world, and, to cap the climax, whose wife told him to "curse God and die." Think of the faith of Job under circumstances like those.

What else is Jesus to us? He is our *Leader*. See Isaiah, 55:4: "Behold, I have given him for a witness to the people, a *leader* and *commander* to the people."

He has given him for a *Leader* to the people. Here is a question for you young converts. You are starting out on a new life and you want a leader. The vital thing for you to do at the outset, is to accept Christ as that leader.

Resolve in the beginning that whatsoever the world may do or say, you will accept Jesus as your leader; that you will follow him in your daily lives, and that whenever and wherever you see the banner of Christ raised, either in or out of the church, you will rally around that banner and stand by your leader.

Whenever temptation besets you, look to Jesus, your leader, and follow him, and then you will not drink whisky, or play cards, or go to the circus to hear the clown ridicule the Bible, or talk about or take advantage of your neighbor, or desecrate the Sabbath day, or profane God's holy name.

Look for the footprints of Jesus, and follow in them!

You will find them in your poverty—Christ was so poor that he had not where to lay his head. You will find them all along the Path of Rectitude! You will find them all along life, even to the grave. You find the footprints of Jesus in the grave.

And when you reach the heavenly shore beyond the tomb—you will find the footprints of Jesus there!

Follow him while you live, look to Jesus when you die, and when you reach the Eternal City on the other shore, the very first thing your eyes will fall upon will be the Footprints of Jesus!

He is the Leader. Follow him, let the consequences be what they may, and He will shield you from harm.

Jesus is also our *Commander*.

Have you been a soldier? If you have you know that a soldier's first duty is to obey orders—obedience.

Then obey your Commander. Deny yourself, take up your cross, and follow Jesus, your Commander, who is your *only* Commander.

Don't go by what people say. Don't go by what your pastor says, even, if his views conflict with the teachings of the Bible. Jesus Christ is your only Commander, and no mere man has a right to dictate to you on spiritual subjects. No man has a right to say that it is *necessary* that you should be baptized in a particular way. Men may differ in their opinions on this and other subjects, but none have a right to dictate or command you in this or on any other subject. Read the Bible and Look to Jesus, your only Commander!

Then Jesus is also our *Friend*. "There is a friend that sticketh closer than a brother."—Prov. 18:24.

A Friend that sticketh closer than a brother! Yes, Jesus is the best, the truest Friend you have. He is a Friend in need, a Friend indeed—in prosperity and adversity; when the world applauds and when it hisses; in your trials and sorrows, Jesus is your Friend. He is an earnest, warm, true, unwavering Friend. The friendship of man, even the love of your wife and your mother, is as nothing when compared to the friendship of Jesus.

Christ is our *Advocate*. It is He who will advocate our cause at heaven's high court. Go into our earthly courts. The prisoner does not plead his own case. He employs an advocate, a lawyer. So, Christ will be the Christian's attorney in that court of last resort, and the devil will be the opposing counsel. And when satan prefers charges against you, Christ will be there to defend his children, his friends. The devil will be able to make a pretty good case against the majority of us, and he is a cunning old devil, and he knows how to argue his side of the question. He will prefer some mighty serious charges against you.

If you have been converted to God, and accepted Jesus as your Savior, Christ will be there to defend you, and to defend you successfully. Jesus will admit the charges of satan, and say that it is true that you were once a sinner, but He will make the point that He liquidated the debt on the cross, and if you are his friend He will say, "Charge it to me." "Get thee hence, satan," Christ will say. "If you have anything against my friend, my child, prefer your charges against Me!" "I met you in Winston, and I measured arms with you there!"

Christ is our *Elder Brother*. What a distinction to be a brother of Jesus Christ! Talk about the "first families" of Virginia and the "aristocracy" of Europe, and about "blue blood"—I tell you there is a blood I appreciate more than I do "blue blood." I don't know whether I have any blue blood in my veins or not, and I don't care. But I do know that I am akin to Jesus!

I don't know anything about the aristocracy of Europe; but, thank God, I belong to the Aristocracy of the Skies. I am the child of a King!

Christ is also our *Judge*. In Acts 17:31, we have Jesus represented as our Judge. Does it not make you tremble—ye who have not confessed him; ye who have trampled on his laws? He will judge you honestly and truly.

Oh, how I look forward to that great day, and rejoice that Jesus will be my judge! This same Jesus who is my redeemer, my leader, my commander, my advocate, my friend, my elder brother—this same Jesus will be my Judge!

Christ is our All, and in All. See Colossians 3:11.

There is a great deal of talk about getting to heaven. Some people seem to think that if they can get into heaven that is all they want—that *that* is all in all. Well, it depends altogether on circumstances whether I want to go to heaven or not.

I don't want to go to heaven if Jesus is not there. My purpose is not so much to get into heaven as it is to be with Christ.

There was an instance which occurred in this State that I will relate: A man and his wife had a beautiful little girl. The mother was taken sick and died, and after the funeral the little child was carried back home. She ran into her late mother's apartments and cried, "Mamma!" No answer. She ran into the parlor, the dining-room, and into every room in the house calling, "Mamma!" And finally some one told her that her mamma was gone and would not come back again, and the poor little thing cried: "If my mamma is not here I don't want to stay here!"

And that is the way I feel about my Jesus. If I should go to heaven and find that my Saviour was not there I would not want to stay there.

The first thing that I shall do when I walk up the streets of the New Jerusalem will be to ask, Where is my Jesus? Where is my Redeemer? Where is my Leader? Where is my Friend? Where is my Judge? Where is my Advocate? Where is my Elder Brother?

He is my all in all!

knows all things just as He
are. He knows you as a sinner
you absent that He knows you
as a penitent. You believe then
He knows all a believer and as
One in a bad condition.

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